

Calvinist Contact

An independent Christian weekly

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Black Catholic Church growing but still facing obstacles

Marian Van Til

WASHINGTON, D.C. — Though the number of black Catholics in the U.S. has been steadily growing, there is still widespread cultural insensitivity and racism in the Catholic Church, say black Catholic leaders in an interview published in the *Boston Globe*.

As a result, one such leader, Rev. George Stallings of Washington, has broken away from the Catholic Church and formed an independent parish called the Imani Temple. Two weeks ago, another black leader, Rev. Bruce Greening of the Diocese of Richmond, Va., announced he would join Stallings.

Stallings says Imani Temple will work on ministering to specific critical problems which its black members face: drug abuse, teenage pregnancies, poor education, unemployment.

Though most other leaders, black and white, agree that the U.S. church is not doing a good job of meeting the spiritual and cultural needs of its nearly two million black members, they take exception to Stallings' and Greening's decision to become an independent parish. Stallings has been suspended by

his bishop, Cardinal James Hickey. But despite Hickey's and the other American bishops' disapproval of the breakaway, they do not want to view it as a schism or renunciation of Catholicism.

The bishops acknowledge that many of Stallings' criticisms are justified. The 13 black bishops in the American church admitted in a statement released a few weeks ago that "the sin of racism makes the harmonious dialogue between our church and our cultural heritage a challenge for us all." But the black bishops also made clear that they did not see "this dual love and devotion [for the church and their black heritage] to be at odds, nor in conflict, nor hopelessly irreconcilable."

The church recognizes black needs but has been slow to minister to them, say black leaders. One problem is the failure to actively encourage blacks to become leaders. In the U.S., of approximately 1,200 predominantly black parishes, there are just 200 black pastors.

See BLACKS — p. 3

Kuntz moves from Lighthouse to refugee board

Robert VanderVennen

MISSISSAUGA, Ont. — From his service as a full-time volunteer in refugee settlement with The Lighthouse in Toronto, Fred Kuntz has received an appointment to become a member of the federal Immigration and Refugee Board, working out of the Mississauga office. He has a two-year full-time appointment to help with clearing up the backlog of more than 100,000 refugee claims which piled up before January 1, 1989.

As a board member, Kuntz will sit as part of a two-person panel to decide whether refugee applicants "because of a well-founded fear of persecution due to their race, religion, nationality, membership in a particular social group, or political opinions, are unwilling or unable to return to their country or nationality or former habitual residence."

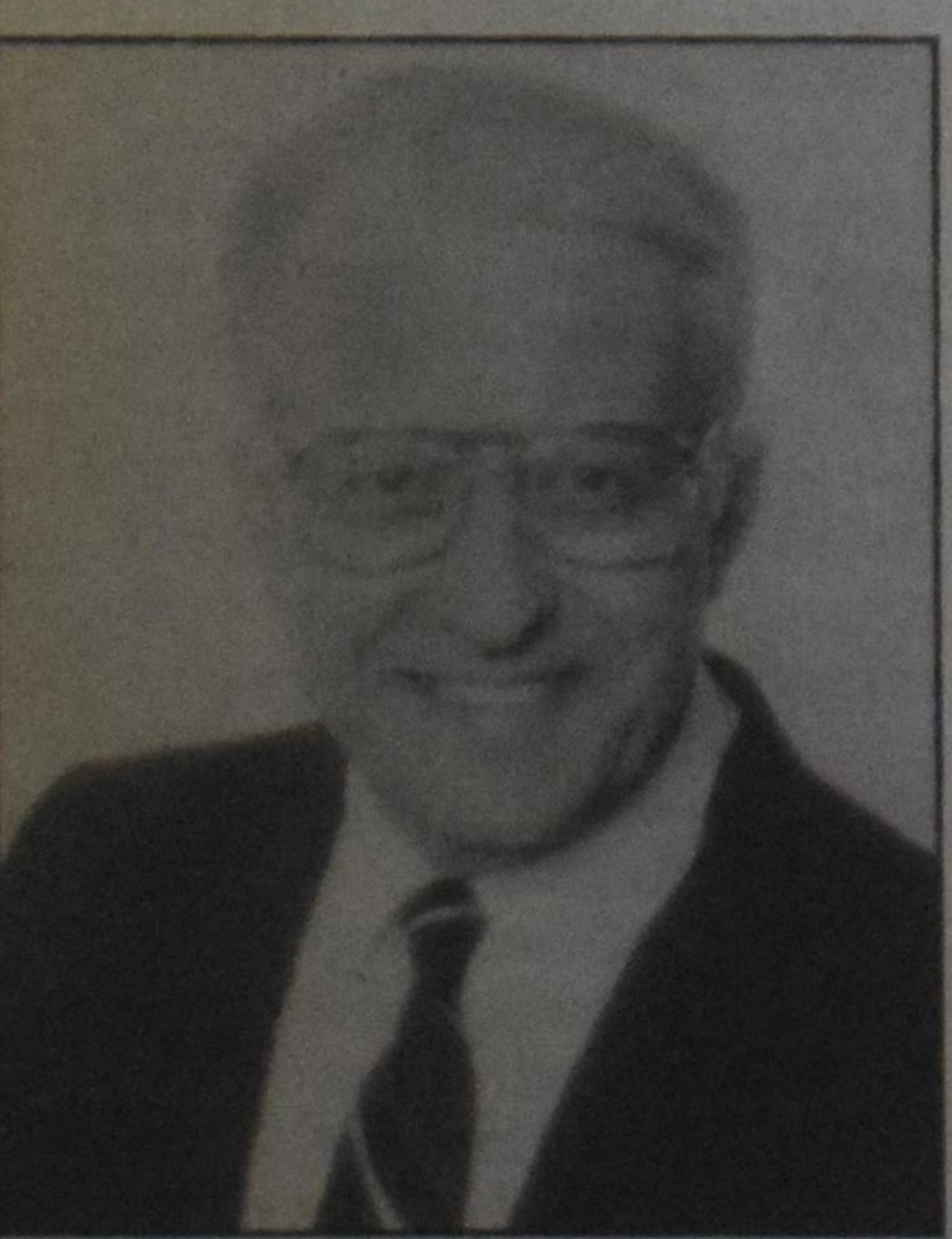
The other panel member in each case will be an independent adjudicator, and the purpose of the hearing is to determine whether the applicant has a "credible basis" for a refugee claim. The hearing is an adversarial process, with the claimant and his or her counsel

Fred Kuntz is appointed to help decide refugee applications.

Thinkbit

Old age is a time when everything gets doubly precious, gets piercingly important.

From the writings of A. Maslow



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Damage to environment a religious problem, scholars agree



*Photo: Call Them Canadians
"Damage wrought by the First Adam."*

Calvin B. DeWitt

MANCELONA, Mich. — "Environmental responsibility lies at the centre of Christian faith and life, requiring every person who professes Christ to be faithful in their care and keeping of the Creation."

This was the conclusion reached by evangelical Bible scholars and theologians at the 1989 Au Sable Forum on "Contributions of the New Testament to Christian Environmental Stewardship." The meeting took place on August 12 at Au Sable Institute.

While emphasizing that the *whole* of the New Testament, as well as the *whole* Bible, must be taken seriously for a full understanding of Christian environmental stewardship, the forum presenters brought to light New Testament texts that point to the need to take preservation of the earth seriously.

arguing that a credible basis exists, while the Minister's representative argues that it does not (though in some cases the Minister's representative concedes the point at the start of the hearing). Only one of the two panel members needs to agree that a credible basis for a refugee claim exists in order for the refugee applicant to be eligible to apply for landed immigrant status.

Ten years of refugee service

Kuntz, himself an immigrant to Canada in 1952, owned a printing business (Kuntz & Vanderriet) from 1953 until 1970. Since then he was an executive with Canadian Standards Association for 18 years.

He was happy to accept his appointment to the Refugee Board because "it is another opportunity for me to serve the country I love, to serve refugees, and to contribute a Christian voice in this refugee determination system."

He likes to serve as a member of the Christian Reformed Church, which, he points out, has done very much for refugees. But he is sorry that while he

See BOARD — p. 2

"The time has come to destroy those who are destroying the earth" states Revelation 11:18 in no uncertain terms. Speaking of Christ, the New Testament declares: "by Him were all things created, things in heaven and on earth ... " (Col. 1:16) — it is by that self-same Word that the renewal of Creation is wrought — it is through Christ that *all things* are reconciled to God, "everything in heaven and everything on earth ..." (Col. 1:15-20).

Salvation to undo all damage

Following a description of the ways Earth and its creatures currently are being destroyed by human abuse and exploitation, presented by forum Coordinator Cal DeWitt as "Seven Degradations of Creation," the biblical scholars explored the teachings of the New Testament on the Last Adam, Jesus Christ.

In his paper, "Christ as Last Adam: Where the First Adam Fails, the Last Triumphs," Ronald Manahan, professor of biblical theology at Grace Bible College, emphasized that the work of the Last Adam, Jesus Christ, is as broad as the reach of the damage wrought by the First Adam. "The work of Christ impacts all human relationships," he said: "those with God, with others, and with the cosmos."

Resurrection a force

"In Christ's resurrection we see the first fruits of a new creation in which *all things* have been made right by atonement" emphasized Raymond Van Leeuwen, associate professor of Old Testament at Calvin Theological Seminary, in his paper on "Resurrection and the Vindication of Creation." In the resurrection the creation has reached the beginning of its final glory.

When "the same spirit that raised Christ from the dead" dwells in his followers (Rom. 8:11) then the righteousness of God becomes an active spiritual power (Rom. 8:10) — it becomes a force that brings rightness to a groaning creation that waits with eager longing for its full and final redemption (Rom. 8).

Van Leeuwen finds that our justification — our being made right with God — means that in Christ we are restored to Adam's position of steward of the earth on behalf of the Creator.

See KINGDOM — p. 6

In this issue:

- The miraculous God of John Wimber pp. 10, 11
- A member of parliament explains why Canada supports sanctions against South Africa p. 12
- Carl Tuyl on the struggles of a questioning church (on the questions of a struggling church?) p. 13
- The kids have left the house, by Bertha Hosmar p. 14

Board looks for fairness to refugees

... continued from page 1. serves he must cut all his ties with The Lighthouse and its refugees in order to avoid the appearance of a conflict of interest. "But I still think of The Lighthouse every day," he says.

For 10 years Kuntz has helped refugees, starting with the refugee sponsorship in his home church, the Rehoboth Fellowship Christian Reformed Church of Etobicoke, and later with the larger program of The Lighthouse. His Lighthouse volunteer work opened up when he took early retirement as director of operations for the Standards Division of the Canadian Standards Association.

Most of the 50 members of the backlog division of the refugee board have experience in working with refugees, or

have other cross-cultural social and community service experience, says Kuntz. He says that many of these members are themselves new Canadians.

He and his colleagues have received excellent training for their service, including a five-week intensive course in Ottawa and Toronto dealing with the refugee law and the conditions in the countries from which most of the refugees come. The primary countries of origin of backlog claimants include Sri Lanka, Iran, El Salvador, Trinidad and Tobago, Portugal, Ghana, India, Nicaragua, Lebanon and Guatemala, says the board.

"Fairness, compassion and openness lie at the heart of the new refugee determination system," says Gordon Fairweather, board chairman. The backlog of refugee claimants is expected to take two years to clear up, and some of them have been waiting for a few years already. They are not able to leave the country in the meanwhile, which is hard for people like the applicant whose mother is dying of cancer in England.

Although from certain countries almost 100 per cent of the refugee claims are accepted,

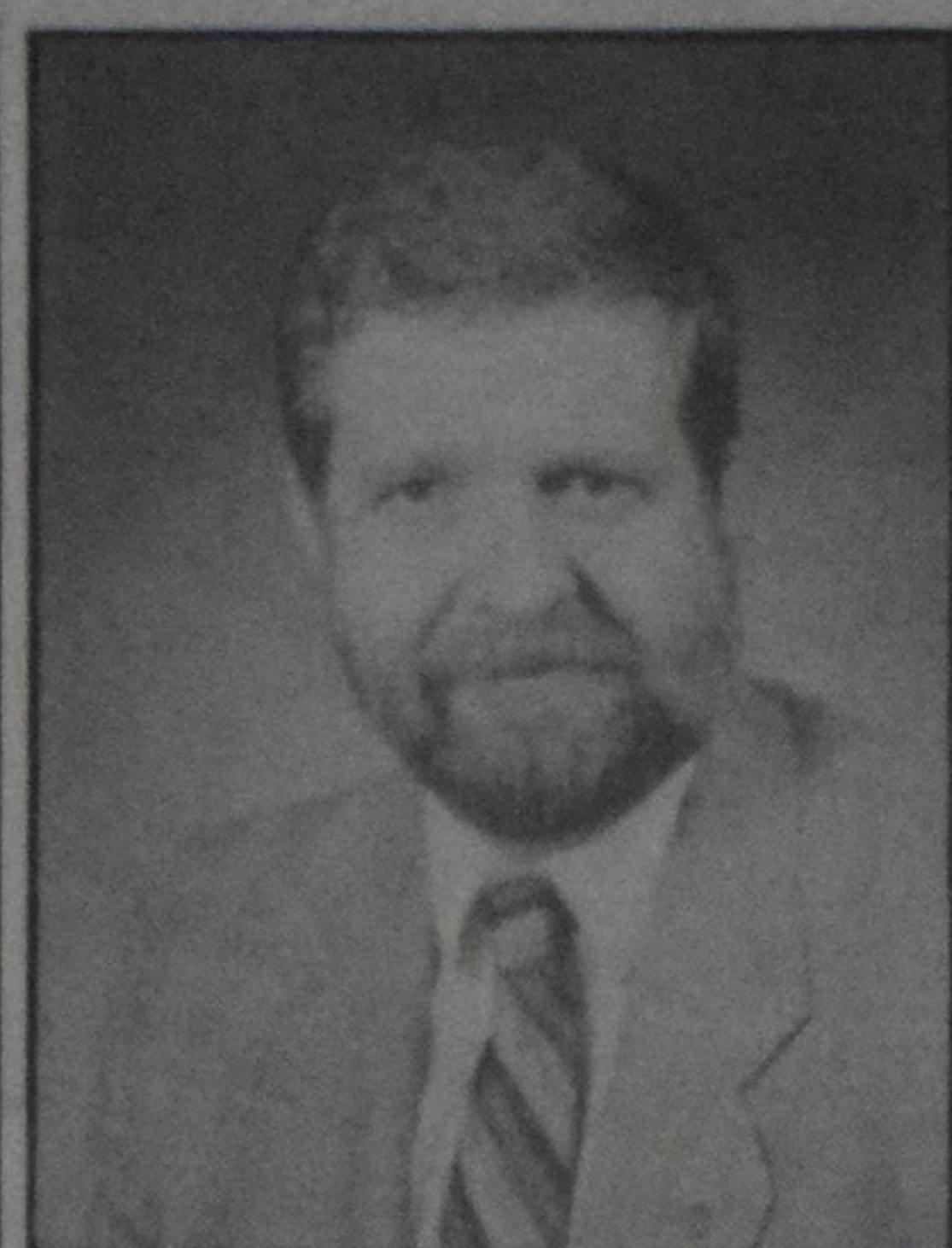
those who work with these refugees chafe at the fact that in some cases it will take years for their claims to be acted on. But

all claims are handled in the same equitable way, independent of government and political pressures. Fred

Kuntz and his co-workers are committed to making the system work with sensitivity and fairness.

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



Right-wing thinking permits questionable behaviour

Some of the political events of this summer reminded me of an article I first read over a year ago by the former federal deputy minister Bernard Ostry entitled, "Ethics and the Public Service." Published in the 1987 December issue of the *Bulletin*, the periodical of the Institute of Public Administration of Canada, the article summarized a speech he delivered to the International Conference on Public Personnel Administration the same year.

The incident precipitating this column involved Bernard Valcourt and the series of events surrounding his early morning motorcycle accident in Edmundston, N.B. The confusion before the actual events were publicly revealed, the delay in the inevitable resignation and the comments by Mulroney regarding the eventual return of Valcourt to the federal cabinet table once again brought to mind Ostry's article.

On its own this single event may not have been sufficient cause for special attention. However, in the context of repeated scandals involving numerous conservative federal and provincial ministers, it's quite a different matter. Like a number of other events across Canada this summer it was an example of a politician appearing to be above the spirit, if not the letter of the law.

Disrespect for institutions

A major point of Ostry's article is the direct (but not exclusive) relationship between questionable ethical behaviour of politicians and the political ideology of the "right." Speaking near the start of the disclosure of the Iran-Contra affair in the U.S.A., Ostry quoted from Time magazine, pointing to the collection of rogues who were part of the Reagan administration as examples par excellence of the "right," allied innately with a disrespect for the law of the land:

"... to a large degree it is the very ideology of the President and his administration that seems to encourage a climate of abuse. [They] have tended to share a common philosophy about government: less is better, none is best. [They] came to Washington with an innate disrespect for its institutions and a disregard for the rules that govern them."

Given the events of this summer it seems that the same set of guiding principles are more and more making their presence felt in Canadian political life as well.

Above the law

In the case of the federal Conservative

government, the name of Sinclair Stevens is enough to remind most of the cavalier disregard for the public interest which continues to plague the Mulroney government. In Alberta, the list of Conservative ministers who appear to have little or no respect for the rules that govern them grew almost daily this past summer. It included the ministers of tourism, agriculture, forestry and, of course, a former minister of consumer and corporate affairs and her association with the Principal affair. In each case, there is a public belief that these ministers went well beyond the accepted political and ethical boundaries in exercising their public responsibilities.

Notwithstanding, Premier Getty has given his personal stamp of approval to "rule bending" for reasons of compassion and flexibility. As a result, the public's perception, including that of Getty's own political supporters, has become increasingly skeptical about whose interest is being served. Even the sacrificial resignation of Connie Osterman has only added to the skepticism and the belief that Getty and Lougheed were, in fact, fully in charge!

Allegiance to individualism

In the context of Ostry's thesis, one is led to the conclusion that these Conservative politicians believe they are being faithful to a higher good when they so readily disregard the rules set out for them. Connie Osterman, who many would gladly describe as a very likeable and by most standards a decent person, was driven largely by her ideology. While the Code Report may have found her to be negligent in her public duty as a minister of the Crown, she epitomizes the politician whose disregard for the rules in the Principal affair was based largely on her conservative ideology and its allegiance to individualism.

The focus on this occasion is the political ideology of the right. A strong connection exists between the belief that government is essentially an institution of interference and the ability to disregard the law. Like Oliver North and Connie Osterman, serving a higher good is more important than following the fallible human rules that govern us, whether it is the American delusion that it is the predestined protector of democracy or a belief in the sacredness of the marketplace.

Jake Kuiken is a registered social worker living in Calgary, Alta., with his wife Keenie and their two children Michael and Michelle.

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Pressreview

Carl D. Tuyl



GST: It sounds like something thought up by a not-too-modest manufacturer to give its fancy pop-up toaster yuppie appeal. It is, however, as we all know by now, the acronym for the Goods and Services Tax proposal of the government. Nine per cent across the board, including on your purchase of a funeral, a fondue set or a phone call to your aunt in Moose Jaw. The government's outstretched hand will be as ubiquitous as suitors around Monaco's princesses. The comments on the proposed tax that I have read range from enthusiastic endorsement to the predictions of an economic holocaust.

Premier Bourassa got out the old pocket calculator, and figured to be sufficiently ahead of Vive-le-Quebec-libre-Parizeau to call an election. The Meech Lake accord will be very much a non-issue in Bourassa's campaign, for it is already suffering from terminal rejection in at least two provinces. Bourassa's expected victory in Quebec's election will definitely not serve the cause of Jean Chretien. What kind of a Liberal is Bourassa anyway? He is in cahoots with Monsieur of the PC party, and he is sabotaging the chances of the Liberal front runner. Will the real Bourassa

please stand up?

★★★

The House of Commons Liberal caucus hasn't heard yet of the party's financial difficulties. The caucus met, of all places, in Iqaluit. Try to find that on your map. I'll give you one clue: it is in the Northwest Territories. Good business for travel agencies. Maybe the caucus wanted to get as far away as possible from Monsieur.

★★★

The auditor general had a suspicion that the government paid way too much when it purchased Petrofina, which is now Petro-Canada. In the 1984 election Monsieur promised (cross-his-heart) that the books would be opened. After the election the books remained as closed as the monkey cage at the zoo. The auditor general went all the way to the Supreme Court, but the justices did not want to touch the matter with the proverbial ten-foot pole. So we will probably never know whether Petrofina bamboozled us, although all this secrecy would seem to imply that we were taken to the cleaners.

★★★

People with money regard Canada as the promised land. The country is flooded with Hong Kong money and more than \$10 billion was spent in foreign capital on the purchase of Canadian

companies in the first half of this year. The giant Falconbridge Ltd. mining company is currently being offered \$2.8 billion by a New-York-based conglomerate.

★★★

The Brits refused to unload a couple of shiploads of Canadian PCBs. The ships returned to Canada, except one captain who tried to peddle his deadly load in Rotterdam for shipment to some underdeveloped country in Africa. Monsieur said that Canada itself will dispose of these dangerous chemicals. Where? In Ottawa?

★★★

The Dubin inquiry finished its public hearings. So far, the inquiry has spent \$4 million to find out what everybody already knew.

★★★

In this country, religious opponents in every denomination take verbal shots at each other on the pages of religious and semi-religious magazines. In Beirut they do it with the real stuff: bombshells and grenades. The scene in Beirut proves the point that Pascal once made: "Men never do evil so wholeheartedly and enthusiastically as when they do it out of religious motivations."

★★★

Poland is still in a political deadlock. After the Communist party failed in its effort to form a government, Solidarity is exploring the possibility of a coalition with two minor parties. The possibility of Walesa being

prime minister has been raised. Things can change pretty quickly in this world of ours.

★★★

The press took note of some anniversaries. The Woodstock hippie rock festival took place 20 years ago. The great majority of the sun children of that era have now surrendered to the respectable routine of bourgeoisie: paying bills and mortgages and dental braces for the children. The Berlin Wall was 28 years old and remains as ugly as it was when the Vopo's put down the cement blocks. Perhaps influenced by the spirit of that time, I grew a moustache 20 years ago, which my mother declared to be even uglier than the Berlin Wall. Twenty years ago — August 13, 1969 — the first 1,000 British troops were deployed in Northern Ireland. And it was 50 years ago that Hitler and Stalin made their infamous pact.

★★★

China's government continues the purge of liberal elements in the country. Some unfortunate soul who hurled paint at Mao's portrait in Beijing received a life sentence. The Culture Minister and his deputies were given their marching orders, which was a whole lot better than some of the demonstrators, who are still being executed. Canada has lent China \$100 million to buy equipment from Northern Telecom. The balance of trade between China and Canada is \$10 billion in favour of Canada.

★★★

There was feverish but complicated diplomatic activity to free the hostages held in Lebanon. It was rumoured that the Iranian president, Rafsanjani, was willing to use his influence with the captors. So far no results have been reported.

★★★

And who says that there is nothing for nothing? Shame on him or her. A helicopter of the English Royal Navy rescued a pregnant cow that had fallen into an 180-foot coastal ravine. The charge? No charge, chappies; it was a *pro deo* operation. Good show!

On the other end of the world — San Francisco — there was this would-be bank robber who got \$950 in cash from a terrified teller. The robber, alas, was blind, and when asked after his arrest how he thought to get away with his loot he said, "I would have asked somebody for directions." It goes to show that hope springs eternal, as is also demonstrated by this old lady who put her shoes back on when the minister said, "In conclusion ... "

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

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'Eucharistic' leanings

In spite of the problems, there are more black Catholics today than ever before. Greer

Calvinist Contact

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Editorials

The abortion crisis shifts to Ottawa

The abortion debate is raging again in Canada after two highly sensational court cases involving Barbara Dodd of Toronto and Chantal Daigle of Montreal. Both were single, pregnant women seeking an abortion. In both cases, a former boyfriend applied for an injunction to halt the abortion, claiming that he was the father and that he and the fetus had rights, too. In both cases, matters of personal lifestyle played a dramatic role. In both cases, the women won the court battle and went ahead with the abortion; Chantal Daigle, a week before the verdict was rendered in her favour.

Both situations had their hopeful signs for those who are pro-life. Barbara Dodd had a change of heart after the abortion, claiming that she had been brainwashed by the pro-choice movement. Two judges in the Daigle case recognized that a fetus was entitled to protection. These are moral victories which are very important in the battle of winning over the people's hearts.

No more excuses

What the two public dramas also accomplished is that the Mulroney government, which up till now has postponed legislation on an issue which sharply divides the two main parties and the country, has to act. There is no way out now for the government. Prime Minister Mulroney knows that and has promised to bring the matter before the House of Commons in September.

With the shift of focus from the courts to Ottawa, the Committee for Contact with the Government (CCG), a working arm of the Council of Christian Reformed Churches in Canada, has urged all members of the Christian Reformed Church to write to the politicians and to urge them to bring forth legislation that will include the following two items:

- a) strict protection of unborn life at all stages of development — thus rejecting the "gestational" approach to legislation which suggests that life at earlier stages of development merits less protection; and
- b) support services for mothers and their families in difficult pregnancy situations — thus providing alternatives to those who would otherwise think that abortion is the only way to deal with an unplanned pregnancy.

The stand taken by the CCG ensures that equal attention is paid to justice for the unborn and to mercy for the pregnant mother. For clarification of the term "gestational" think of the approach, which quite a few politicians see as a compromise, that denies protection to a fetus during the first 20-or-so weeks of gestation. This cruel form of birth control the CCG rightly rejects.

Act now

The call for action by the CCG is timely. The next session of parliament is probably the most crucial time for the future of the unborn in Canada. There will be further court challenges, no doubt. But the main rules regarding safety in the womb will be laid down by the Mulroney government. If you feel any sense of urgency at all about abortion, now is the time to make your voice heard. Now is the time to pray fervently that the Lord will be gracious enough to keep our country from falling into the abyss of legalized murder.

You may well ask how long a civilization which destroys its own young can last. What kind of society are we if when, instead of nurturing the human life that was called into existence by the deliberate act of two people, we kill it? If a future generation will not judge us some day the way we judge the barbaric spirit of Hitler's or Stalin's regimes, God certainly will.

Many people are tired of the abortion debate. No wonder. Very few new arguments are put forward. Both sides have made liberal

use of propaganda and emotional claptrap. But that fact should not deter us from acting and speaking now.

Of course, in the long run it's a question of basic beliefs about the sanctity of life and the responsibility of those who engage in sexual intercourse. Those who live under the lawful rule of a covenant God understand that freedom of choice takes place at the beginning of actions, not in the midst of consequences. But such understanding cannot be foisted on anyone by loud demonstrations or fierce arguments.

Even though the time may be critical, we should try to keep our collective composure, and speak without rancour. Let them know we are Christians by our love. Let them know God reigns, no matter what the outcome, by our faith and trust in him.

BW

Lunar eclipse in an age of scientism and technology

The evening of August 16 featured a dramatic spectacle in the sky over most of North America. A full eclipse of the full moon took place in a cloudless night sky. The grandiose show lasted about three hours.

When it started, my wife and I were visiting my mother in Hamilton. We had a full view of the beginning of the eclipse from her balcony window. When we left for St. Catharines, the moon was half gone. On the way to St. Catharines, we stopped the car to watch the last sliver of silvery light disappear on the right side of the moon. My wife and I were both amazed that, for the first time in our experience of watching the moon, the three-dimensional ball-like shape could be clearly seen as light and shadows laid their curves on the lunar surface. We were also amazed at how the darkened moon was still clearly visible in an eerie kind of orange light.

Once home, we watched the moon from the golf course behind our house, where other neighbours were sitting on chairs and watching through telescopes. Just before midnight, the left side of the moon began to light up again, as if a huge flashlight was beaming its brightness onto that side of the moon. Others thought the moon itself looked like a headlight shining into space, or it reminded them of an eyeball. Whatever the illusion, all were in awe and aware of the uniqueness of the moment.

The mystery of ignorance

I tried to imagine that I was a North American native living some three hundred years ago. I would not have been warned by the news media. I would not have known the scientific explanation that the moon had moved into the huge shadow beam of the earth, and that the earth thus blocked the sunlight which normally reflects off the moon's surface. I would have started the evening as I would have any other evening, perhaps getting ready for a celebration of the full moon. And then, gradually, our village would notice that there was something very strange going on with the moon. Would we be scared? Would we think that a tragedy was about to happen? Would the shaman go crazy? Perhaps an elder would reassure us and tell us that he had seen a similar event in his younger years.

In a way I regretted that I knew the scientific explanation. I was still in awe, but I did not see any cosmic significance to the event. So

Continued on page 5 ...

Editorial

Lunar eclipse in an age of scientism and technology

... continued from page 4.

the moon was passing through the shadow of the earth. Nothing had really changed, had it? This was not the fulfilment of the prophecy of Joel 2:31: "The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of the Lord."

Technological blinders

The moon does not play a big role in our lives. This is mainly due to the technological age we live in. It's a pity that we city slickers don't need the moon as it was intended: a "lesser light to govern the night" (Gen. 1:16). Our forebears did. I have heard stories of my wife's great-grandparents making evening visits to relatives only when there was full moon. At such times, they could find their way through the dark countryside.

We often miss out on seeing the moon as one of the signs the Lord gave us to mark the seasons. We have plenty of calendars for that. But, worse than that, we often miss out on seeing the moon as

a sign of God's faithfulness. That, unfortunately, is not so much due to technology as to the scientistic mind that removes far too many mysteries from life.

Few of us are enticed into "bowing down and worshipping the moon" as God warns against in Deuteronomy 4:19. Our scientific knowledge won't let us do that. But how often don't we miss out on seeing the moon as "the faithful witness in the sky" to God's everlasting love (Psalm 89:37).

Still, on August 16 this year, many of us were given an opportunity to consider the heavens, the work of God's fingers, the moon and the stars, which he has set in place. The place for the moon that evening happened to be a column of shade cast into space by our planet earth. May the event have elicited from many of us the rhetorical and faithful question, "What is man that you are mindful of him, the son of man that you care for him?"

BW

Letters

Psalter Hymnal not the only note in the scale

It was good to see a full page of C.C. filled with praise for the Genevan [psalm] tunes (July 28 issue). For one who for 25 years has had the privilege of chairing a committee appointed to translate the Genevan heritage into English, it was "balm from Gilead" to read, flowing from the pens of Jan Overduin and Marian Van Til, words like: "The Genevan tradition is a precious heritage that may slip away away...." "The Dutch people have something to give to this country; it's that Genevan heritage."

It was, however, disappointing for me that, obviously, neither of these two knew anything about the fact that Dutch people have already given this Genevan heritage to this country.

At their first synod, 1954, the Canadian Reformed Churches appointed a committee for this purpose. In 1961 the first *Anglo-Genevan Psalter* was published and used by the churches. In 1984, after some supplement editions, the complete *Book of Praise*, *Ango-Genevan Psalter* was [published]. It contains all Genevan tunes and new rhymings in today's English of all 150 psalms. (It also contains 65 hymns, most of them new versifications of New Testament passages.)

Strange it is that, while this psalter found its way to Korea and Australia and a part of Africa and is used in churches in the U.S., our nearest neighbours seem to be unaware of its existence. (Synod 1989 of the Canadian

Reformed Churches has encouraged the [book's] standing committee to make [it] known in wider circles.)

Permit me to add: From this *Book of Praise* one may quickly learn how these Genevan tunes should be sung properly and thus not "killed," in Ms. Van Til's words. I would suggest that men like Mr. Overduin try to arrange with the standing committee that the 150 psalms on Genevan tunes be made available separately [from the hymns and doctrinal standards which are also in the book]. The more the better.

G. VAN DOOREN
Burlington, Ont.

Reviewer's response

I am indeed aware of the *Book of Praise* (I own a copy) and of the psalm-singing tradition in the Canadian Reformed Churches. Jan Overduin, who grew up in the Free Reformed Church and is now a Mennonite, also knows that tradition. I don't imagine many non-Canadian Reformed, non-musicians know about your psalter, however. As you mentioned, it is only this year that your church is encouraging any concerted effort to publicize the book beyond your own members.

My review did not mean to imply that Christian Reformed Canadians are the only ones who sing psalms. There is, in fact, a growing resurgence of psalm singing in various denominations these days, not the least of which is in the

Catholic tradition. These other Christians, who are coming to love sung psalms, Genevan as well as those more recently composed, are looking with envy and gratitude to the Reformed psalm-singing tradition, and perhaps appreciate that tradition more than many of us to whom it is "old hat."

All that, however, was not the subject of C.C.'s review, which focused on a specific recording of psalm settings found in the CRC's *Psalter Hymnal*. An article on psalmody in North America could be a most interesting topic; perhaps we'll consider it for a feature article in the future.

MVT

Appreciates psalm tradition

Thank you to Marian Van Til for her review of the Canadian contribution to an appreciation of [the Christian Reformed Church's] new *Psalter Hymnal*, the tape of the psalms. I have been giving my congregations heavy doses of the Genevan psalms for many years with rather varied response. My present musicians complain that they are difficult to play. Worshippers generally have been kind and tolerant, but not particularly enthusiastic. The unkindest cut of all is the seniors who have told me that they were happy to leave all that behind in the old country; now they can sing hymns. Only a few seem to catch the excitement, passion, and drama of the Genevan tunes, but they make it all worthwhile.

My mother was born in the U.S. nearly a century ago and learned the tunes, I suppose, in Dutch school in New Jersey. In the early '30s she moved away from the Dutch community but she never forgot the psalms. They were the first Dutch I learned, for I got hooked early.

I do not find the tape entirely satisfactory; it seems lacking in resonance. But my hearing is very poor

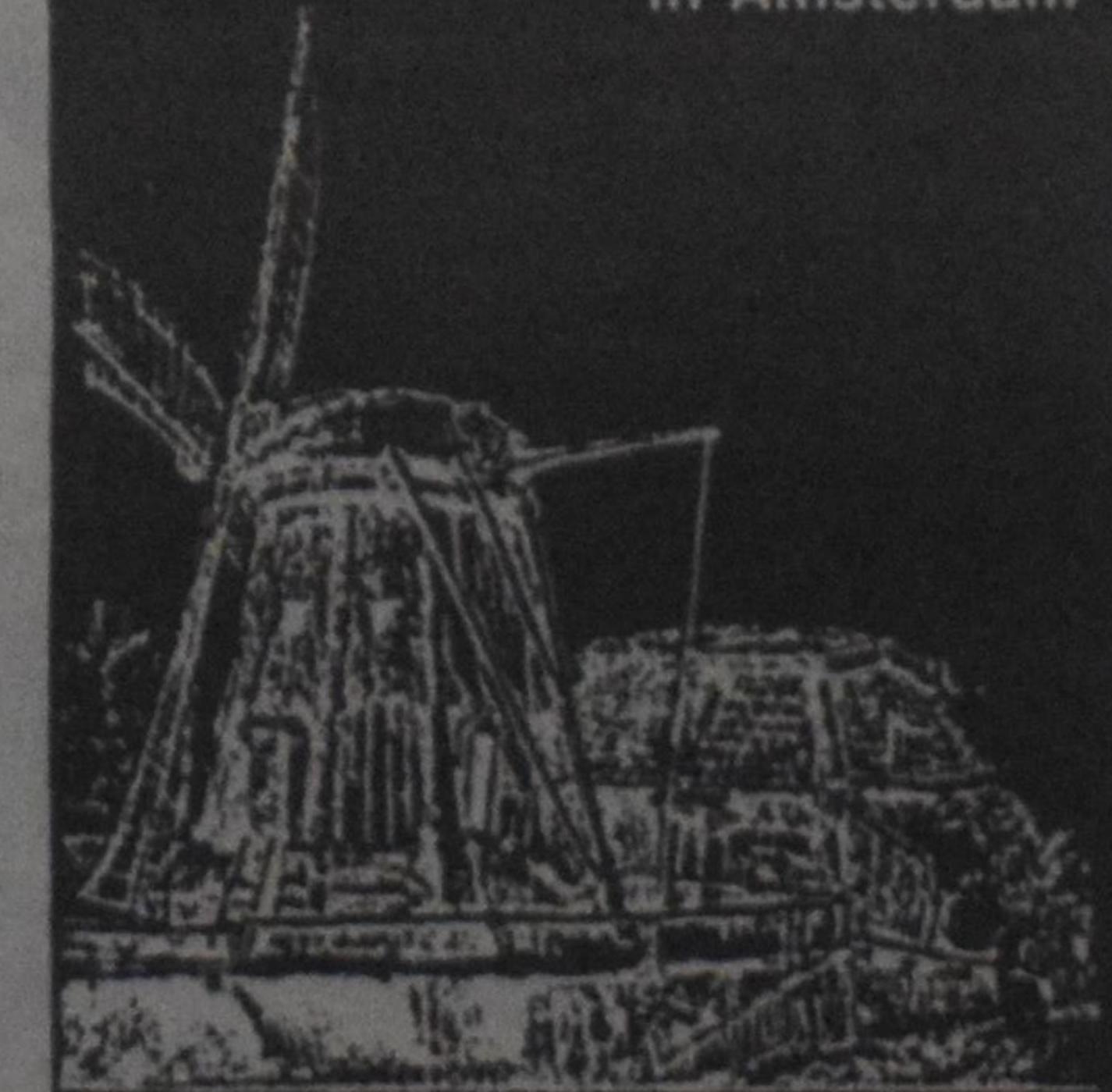
and I may be wrong. It is thrilling to have, and I hope it continues to get a lot of promotion.

One problem with the [Psalter Hymnal's] psalm section that increasingly concerns me is the discouragingly large number of new tunes. I hope that does not further alienate us from our psalm-singing tradition. Even if one church manages to whittle it down to 65-70 unknown psalms the first year and knows them all in six years, another congregation may not know any of the ones Congregation A learned. I hope even churches with limited musical resources get there eventually, but it is not going to be easy!

Thanks again for the review.

John M.V. Koole
Ingersoll, Ont.

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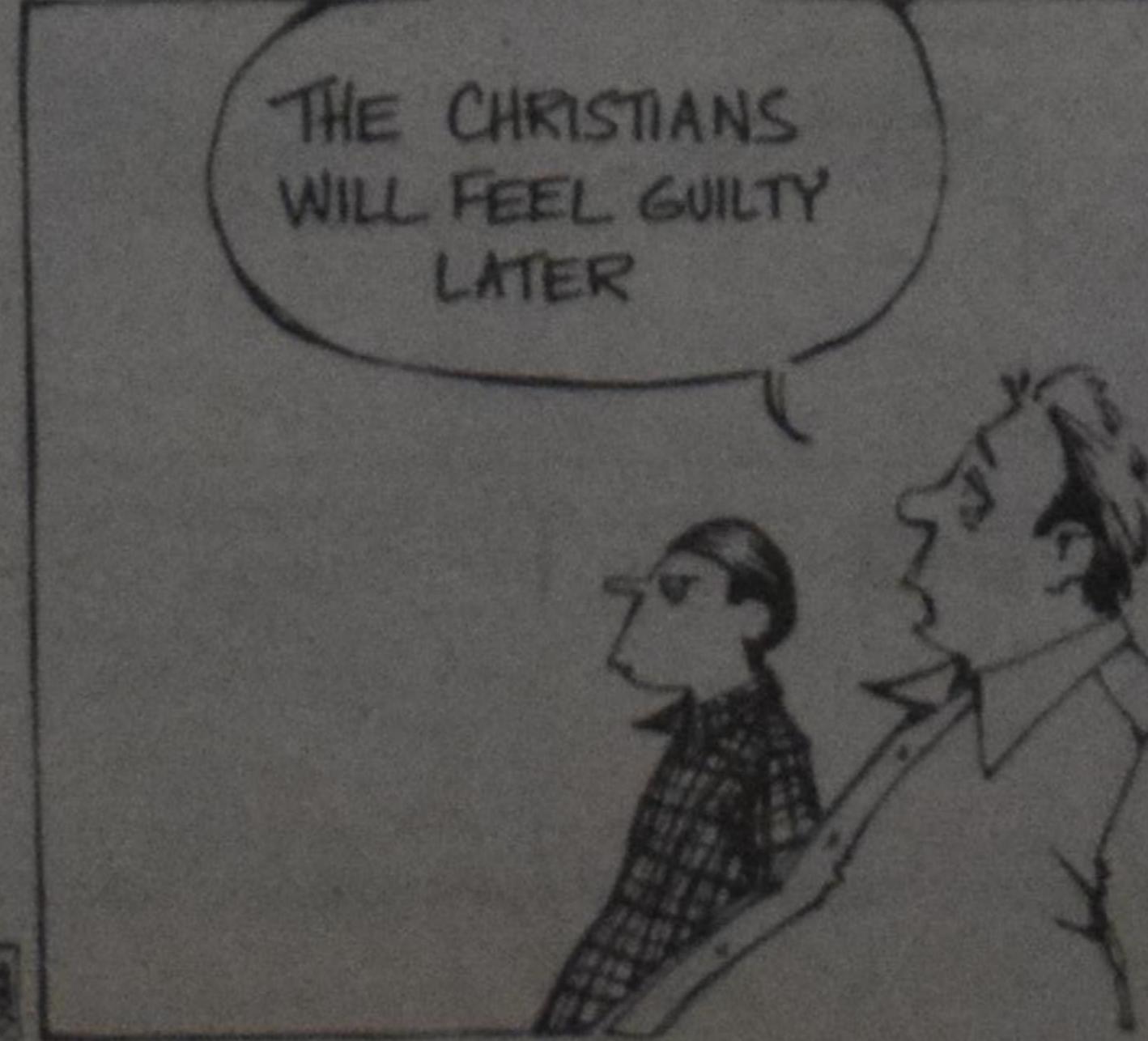
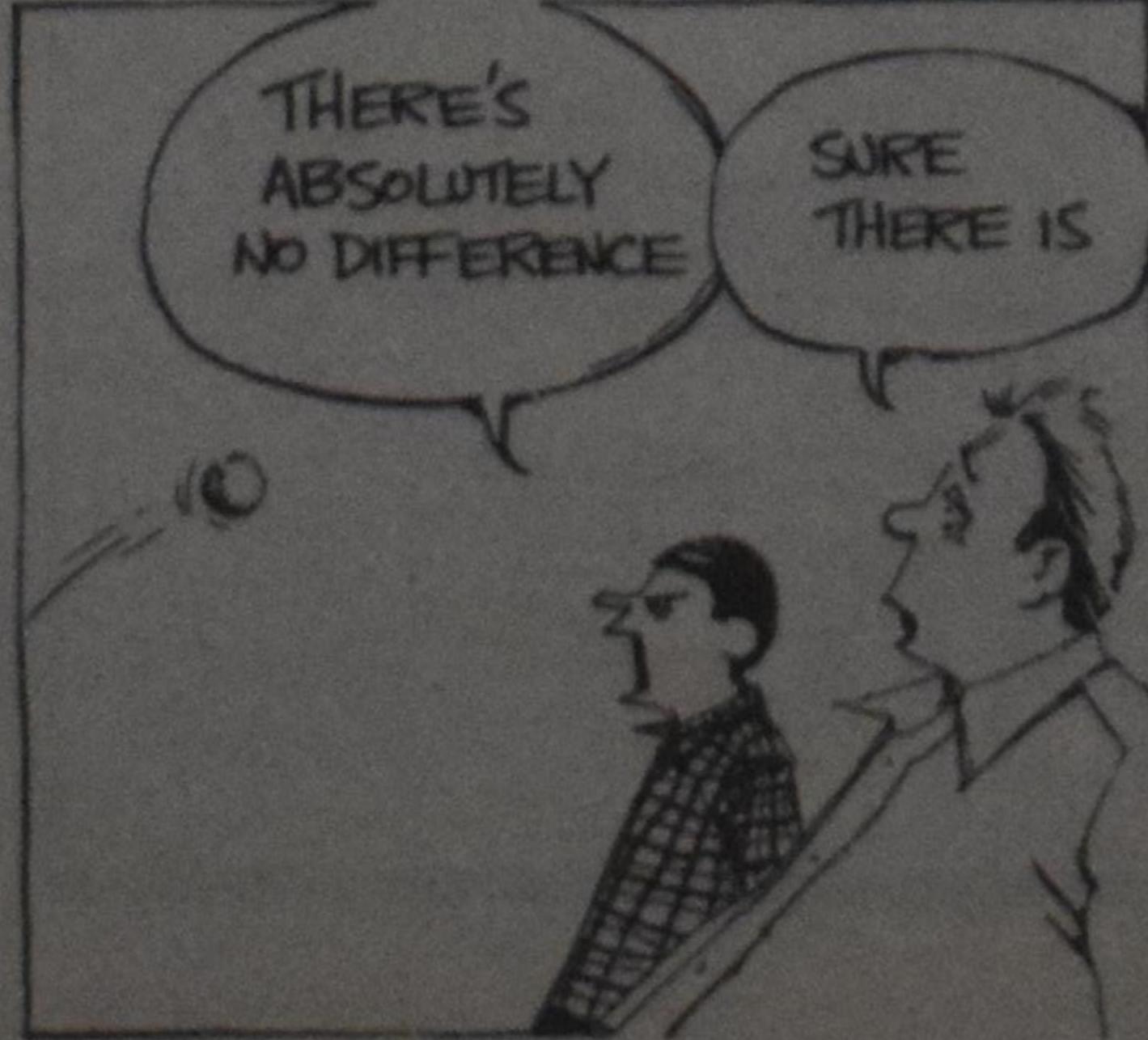
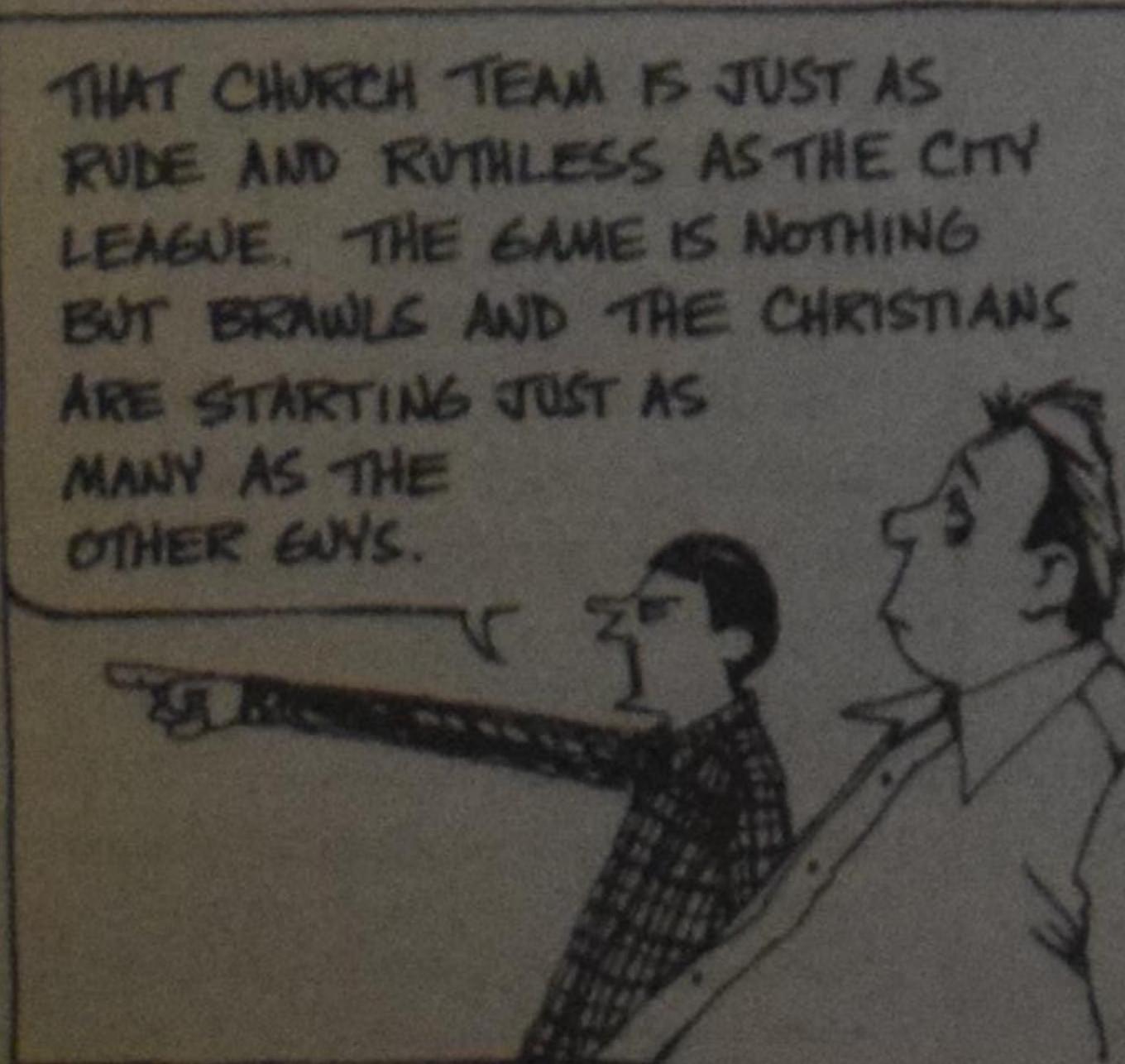
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BEYOND BELIEF



Kingdom theology includes earth, said theologian

...continued from page 1.

"By justification — by being made right through the blood of the cross — God's children become stewards in God's Kingdom." This conclusion, arrived at by the presenters in consultation toward the conclusion of the forum, is recognized in the Lord's Prayer: "Thy Kingdom come, thy will be done on earth ..." (Matt. 6:10). Beginning with this quotation, Gordon Zerbe, an instructor at Canadian Mennonite College in

Manitoba and a lecturer in New Testament at Princeton Theological Seminary, presented his paper on "The Meaning of the Kingdom of God for Stewardship of Creation."

In it he concluded that "care for creation is a necessary implication of the Kingdom theology and ethics of the New Testament." "The theme of the Kingdom is inclusive ..." he said, entailing "personal, social, earthly, and cosmic dimensions of salvation, even

as it focuses on human redemption." The Kingdom, Zerbe observed, relates and includes creation and redemption: "both creation and redemption as re-creation, are the most supreme manifestations of the rule of God."

A religious problem

The presenters, who previously had not known each other, found themselves in remarkable accord as they met together in a final session of interaction and discussion. However, they raised some serious concerns. One presenter, Loren Wilkinson, a professor at Regent College, Vancouver, and editor of the book, *Earthkeeping: Christian Stewardship of Natural Resources* (Eerdman's), summarized the feelings of the

presenters. "More than anytime before, society realizes that our problem with the environment is a religious one," he said, "and there is a wide-spread belief that it requires a religious solution."

Noting that this is both encouraging and troubling for Christians, he went on to describe the recent emergence of a wide variety of "spiritual questers" who are looking for religious solutions to environmental problems, many of whom are turning to non-Christian religions and paganism.

One conclusion drawn by the presenters was that churches and denominations should give very clear witness to their profession of Christ as Redeemer and Creator — including the provision of living examples of the

consequences of being restored, through Christ, to Adam's position of steward of the earth on behalf of the Creator.

Earth passing away?

A second concern of the presenters was the failure of many Christians to take seriously the call to be stewards of the creation. Noting that "the Kingdom in the New Testament has a particularly apocalyptic shape," Gordon Zerbe observed that "this apocalyptic perspective is interpreted by some evangelicals to mean that salvation is essentially individual, spiritual, heavenly, and next-worldly." This in turn may lead to the questions, "Is not the present world passing away to make way for a new heaven and earth? If so, why do we need to be concerned about the present state of the earth?"

While noting that "many New Testament texts refer to the 'passing away' of heaven and earth, based on Isaiah 51:6, Zerbe pointed out that the problem in the creation lies not with its intrinsic physical existence, but with the earth being subjected under the weight of human sin. "God shows his interest in creation by promising to destroy those who destroy the earth (Rev. 11:18; 19:2)" he observed.

Moreover, said Zerbe, "the idea of replacement does not necessarily mean that one should not care for the present creation. One can point to the resurrection as a parallel: The body is destroyed and raised with a new resurrection body; but this does not mean that one is no longer to care for the present physical body."

The Christ of creation

The 1989 Au Sable Forum concluded with the affirmation that "Jesus Christ is the Creator — Jesus is the creating God, suffering with his creation, on the cross." And when in that widely-known passage, John 3:16, we read "For God so loved the cosmos that he gave his only begotten Son ..." it is not only proper to think of the Creator's love for man, but also of the Creator's love for the cosmos — of Christ's work of reconciling all things to himself" (Col. 1:20).

They affirmed with expressive joy and wonder that "The Christ of the cross is the Christ of creation." Concluded Wilkinson, "The cost of creation's degradation for the Creator is the self-giving of God; likewise the cost of our stewardship is our own self-giving.

To which Manahan added: "If the calling of Christians is to live out their salvation, then they must seriously engage themselves in the stewardship of our Lord's earth."

Dr. Calvin DeWitt of the Au Sable Institute in Mancelona, Michigan, was the co-ordinator of the forum held in August of this year.

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small talk Living stones

Alice Los

I have been part of a fairly unusual experience lately. I am a member of a brand-new congregation. It's what is often called a "daughter church," descended from a "mother" whose house was bursting at

the seams. She simply had to let some of her brood go.

There is no proper church building yet for the daughter but my fellow believers and I meet for worship each Sunday in the auditorium of a public

grade school. That means we have to improvise a lot, but that's good. Not only does it stimulate creativity, it also impresses on all of us how an orderly worship service calls for much thoughtful preparation.

It's a joy to see many involved in the effort. We have no hymn board but someone sits down on Saturday evening with a big sheet of paper and a black marker and the result fits the setting of a school gym very well. So far, we only have one banner. It reminds us of the text we started out with, 1 Peter 2:5a: "You, like living stones, are being built into a spiritual house to be a holy priesthood." For the rest we use some posters drawn by children.

We have no green, leafy plants to enhance the podium but summer's rich harvest of colourful weeds and flowers, artistically arranged in a farmer's milk can, hide the somewhat crude platform with which the preacher has to make do. The nursery is tucked in a corner of the school's hallway and all young mothers pray for well-behaved babies and toddlers each Sunday morning since sound carries easily along granite and cement blocks. And there's a fresh incentive for children of the congregation who are taking piano lessons — if they make sufficient progress they get to play during the offering.

Eager volunteers

Of course, there's more to a new (or any) church than Sunday worship, although that remains the exciting focus of each week. Volunteers have been lining up willingly for diverse tasks and duties. There is a desire to reach out both within and without the circle of the church family. Perhaps keeping thus occupied also helps to ease the pain of parting

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from the mother church. The long-established and generally acknowledged truth that coming of age causes a curious mixture of joy and sadness has had its impact also in our case.

There's the heady feeling of being on our own, of a new beginning and of finding ourselves in a different community with fresh possibilities. We are continually testing our wings.

But there's also a sense of loss; loss of a familiar setting and consequent security. We miss those who stayed behind, and when they come to visit and worship with us in our new church home we gladly draw them in. Like children, keen on their parents' approval, we hope they like what they see. At the same time, and by the grace of God, we seem to be doing well as a newly formed young family. One day soon we hope to celebrate together the Lord's Supper for the first time. No doubt it will be very special. We have called the preacher of our choice and we pray he may be God's choice for us as well.

Already, sorrow has come to our door, too. One day we

buried a 16-year-old child of God. Sandra had been much taken by the idea of a new congregation and eagerly anticipated her own role in our midst. Instead, she was allowed to take her very own place in the church triumphant.

Meanwhile, as I sit in church on a Sunday morning in the fulness of summer with the peculiar sounds of a gathering congregation all around me, I look out through the wide open doors of the gym across the fields and I ponder the foibles of human nature. Will we always be so upbeat, so warmly enthusiastic? Not if we choose to rely on our own freshly renewed zeal and commitment to make it all work. It's God alone and no one else who keeps his church alive and vibrant. And only if we let him use us like living stones to be built into a spiritual house in Dixon's Corners, Ont., will we endure the onslaught of time and sin's erosion. I pray we will always remember that.

Alice Los lives in Inkerman, Ont.

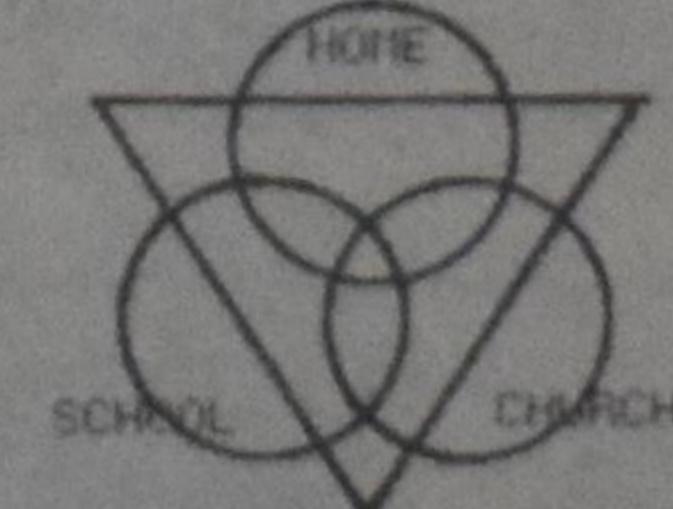
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Proverbs 22:6

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Marian Van Til, page editor

Organist's 50 years of service commemorated

Marian Van Til

HAMILTON, Ont. — Dedicating oneself to the same task week after week for 50 years is no small feat. Such dedication, especially when aimed at praising God, should not go unnoticed, said the members of First Christian Reformed Church, Hamilton, Ont. So they planned "a special worship service" to "thank God for the gift of music he had granted" them in Peter Spoelstra, their organist for 50 years.

Spoelstra was instrumental in the church's acquisition of a pipe organ in the early 1970s. During his tenure as organist, 11 pastors have come and gone. Rev. Andrew Kuyvenhoven, one of those pastors, led the celebrative service and many former members attended as well. Trumpet player Rachel Spoelstra accompanied her grandfather's playing on some

of the hymns.

Church member Margaret Tigchelaar, a longtime friend of the Spoelstras, noted a detail about being an organist that is seldom thought about: in many churches it means that the organist can never sit as a part of the congregation nor with his or her spouse and/or family. Tigchelaar says, "While we pinned on his boutonnière Peter asked, 'Shall I usher in my wife?' And for once in 50 years his 'Lady Claire' was escorted to her seat by her husband. But then he quickly scurried to his 'second love,' the organ, because he was on duty."

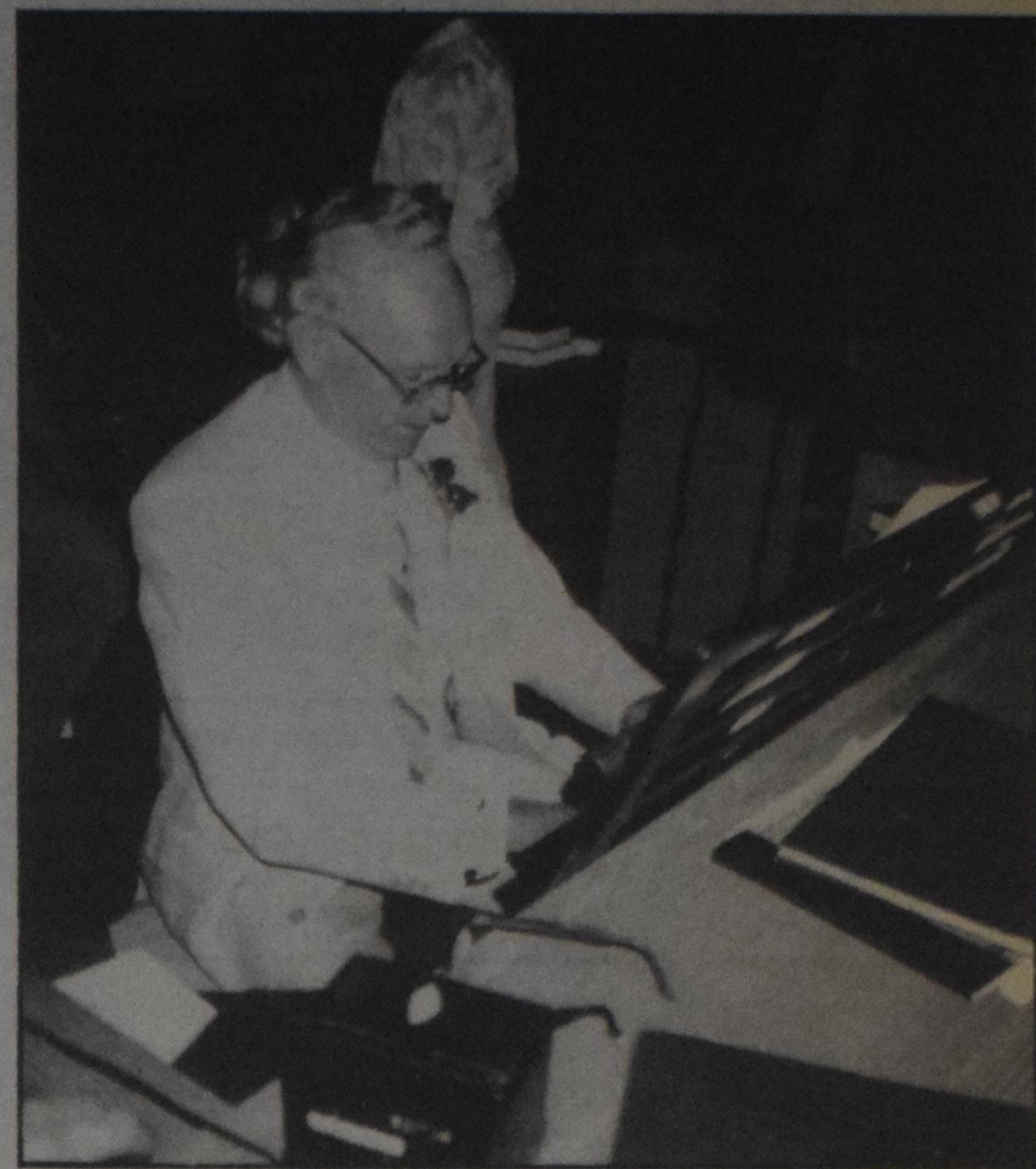
Service organizers managed to surprise Spoelstra when they arranged for Hamilton's mayor, Bob Morrow (himself an accomplished organist) to present a plaque to Spoelstra for his longstanding service to one congregation.

Spoelstra, not caught

speechless, was ready with some anecdotes. He talked of some of the pastors with whom he has had to work. One of them, at wedding rehearsals, would tell the bridal party, "And then the organ will play" Finally, Spoelstra wanted to hear that for himself, so he stood beside the console eagerly waiting, but nothing happened.

Another pastor felt that holding one note at the beginning of first stanzas of hymns would get the whole congregation to stand up simultaneously to sing. Peter tried it; nothing happened — except for some puzzled looks implying, "What are you trying to do?" From then on, the pastor left musical matters up to the organist.

For his years of service, the congregation presented Spoelstra with an appropriate gift for a music lover: a tape deck.



Peter Spoelstra has completed 50 years as organist at First Christian Reformed Church, Hamilton, Ont.

African audiences pack churches, huts where TV broadcasts Billy Graham

MINNEAPOLIS, Minnesota (EP) — Audiences in Africa who watched live and taped messages from Billy Graham — who was in London conducting the largest crusade of his career — have given the crusade "a tremendous response" according to an official with the Minneapolis-based Billy Graham Evangelistic Association who recently returned from Africa.

Three of Graham's meetings, conducted from Earls Court in London, were carried to over 30 African countries, some of them

Marxist or Islamic, via national television and satellite. The project, dubbed "Livelink" by Graham officials, had a potential of 150 million viewers, but was probably actually viewed by about 23 million, said Bob Williams, head of Mission World, the Graham organization's division which co-ordinated the Livelink project.

Williams toured many of the Livelink sites, some of them churches, some of them thatched-roof huts where large-screen televisions had been set up. In Liberia he went to seven of the sites before he was able to find a place in the crowds to sit down and watch the program.

"This was not a big event," Williams explained. "It was several thousand small events." Watching religious

programming on television is "ho-hum in the West," he added, "but it's a big thing there."

Different measure

Measuring the response in some African countries is difficult, said Williams, because many of the people there are illiterate and do not have permanent addresses. A traditional means of follow-up and measuring response is to ask those who respond to Graham's message to fill out a card with their name and address and then send literature to each respondent.

Instead, "local pastors would come on [after the message] and say, 'go to your nearest school'" at a designated time and day for follow-up. Williams does not yet have reports from those

places.

In South Africa, which has many of the technological advances of the modern world, Graham associates developed a telephone counselling service with 175 incoming lines, said Williams. It was estimated that counsellors would be needed to answer the phones during the time that the message was broadcast and for several hours afterward but "the lines were in use around the clock for six days after the broadcast," Williams said. It wasn't planned that way, he explained, "but the calls just kept coming."

Although some African countries denied permission for the Graham Crusade broadcasts, several of those nations requested tapes for broadcast after seeing the enthusiastic responses of neighbouring countries, said Williams, who explained that it may be because "Graham preaches a positive message — he doesn't get up and condemn any group," not even Marxists or Moslems. Williams explains that Graham's simple gospel message, rather than building walls, builds bridges that, for thousands, lead to the Kingdom of God.

Aramaic a dying language

MAALOULA, Syria (EP) — Aramaic, the language spoken by Jesus Christ, is slowly but perceptibly dying out, say experts. Aramaic was once the "common" language in the Middle East — a language that in ancient times was used by travellers because most people, regardless of their particular national background, understood. It is commonly believed to be the language that Christ used to evangelize. The words that he used on the cross: "Eli, Eli, lama sabachthani? [My God, My God, why hast Thou forsaken Me?]" were

Aramaic. But since the time of Christ, Islam has grown and spread and with it the Arabic language. Fewer and fewer people have learned to speak Aramaic. Today speakers of Aramaic number less than 25,000, and even among those who still speak Aramaic, the 22-character alphabet is no longer used for reading or writing. Part of the reason for its fading usage is that it has no words to describe modern ideas such as electricity and television.

Report on Sexual Abuse

"To admit that the terrible evil of sexual abuse exists within the churches is hard. But we must acknowledge it, for only then can we deal with the fear, hurt and shame."

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Prayer confrontation between Moslems and Christians does not result in fire from heaven

BERLIN, Germany (EP) — A prayer confrontation between Christians and Moslems in a Berlin city park did not end with fire raining upon the Christians or the earth opening up to swallow them, to the surprise and chagrin of the Moslems who had predicted such cataclysmic events.

In fact, nothing much that was apparent to the physical eye occurred as a result of the June 17 prayer confrontation, according to a *Baptist Press* report.

In February of 1989 a Turkish hoja, the leader of an Islamic mosque in Berlin, issued a challenge for a "prayer confrontation" to Christians in the city. After six weeks of praying about the challenge, the Christians accepted it, and asked that believers in Europe and the U.S. pray for them.

The Christians, representing several denominations, met about 200 Turkish Moslems in a city park in the afternoon on the day agreed upon. The groups formed semicircles facing each other. The hoja read from the Koran and told listeners that Jesus was a prophet but that he did not die on the cross and was not God.

He went on to read a passage from the Koran, the Moslem holy book, which teaches that

if non-Moslems hear the message of Islam and do not convert, then the Moslems are to gather to pray that God will curse them.

When the hoja was finished, one of the Christian leaders read several passages from the New Testament, including Matthew 17:1-5, the biblical account of the transfiguration in which the voice of God identified Jesus as "my beloved son." The leader explained that the Christians would not pray for a curse upon the Moslems, but instead that the Moslems would discover God's love and his blessing.

The hoja offered a rebuttal to what the Christians said, and finally a German Baptist pastor talked about Jesus and explained that the only way to heaven is through him.

Moslem curse

The hoja issued an invitation for the Christians to stand and make a public acceptance of the Islamic message. No one stood, so the hoja directed the Moslems to pray for curses upon the Christians.

The Moslems, some wearing tiny hats symbolizing trips to Mecca, knelt to pray. The Christians also prayed and afterward led singing with guitars.

"I believe we are not going to have to wait a long time before we see some harvest from that," said one Christian man afterward. "Theirs was a message of doom if we don't come to Islam and ours a message of love and forgiveness," one woman observed.

Such "prayer

confrontations" are becoming more common, with similar invitations having been offered by Moslems to Christians in South Africa and England, according to Bill Wagner, head of the Muslim Awareness Committee of the European Baptist Federation. "Some groups within Islam have latched on to the idea of the

'power encounter,'" Wagner said. "Their approach is similar to that of Elijah's on Mount Carmel [in I Kings 18]."

"Spiritual encounters of this type are an increasing phenomenon in the present world," Wagner said. "I believe that Christianity can expect more challenges to come."

Free Presbyterian Church of Scotland splits over discipline case

GLASGOW (REC) — A decision to suspend an elder for attending a Roman Catholic mass led to the resignation of nearly half of the ministers of the Free Presbyterian Church of Scotland (FPS) at its recent synod. The elder in question was Lord Mackay, a Lord High Chancellor, who attended the funeral masses of two judges who were former colleagues.

The decision was taken after an eight-hour debate. The majority insisted that mere attendance at an "idolatrous mass" makes one guilty. The others argued that there was no precedent for such a judgment and that others had attended mass with no such consequences. A few minutes after the 33 to 27 vote, Rev. Malcolm MacInnes laid a protest on the table and left the church. By the following week 12 ministers and 16 elders had

signed the Deed of Separation.

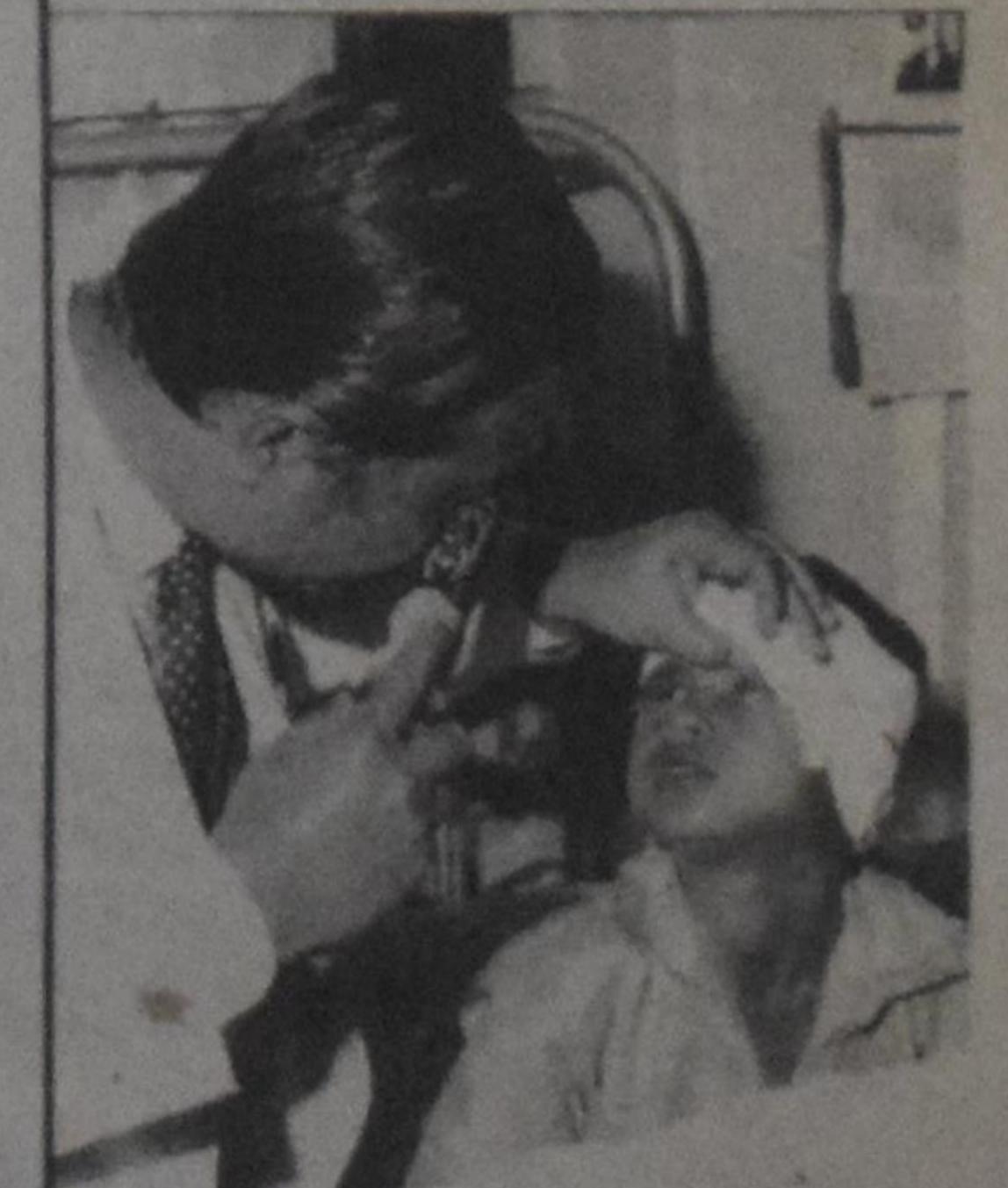
The small FPS with about 30 ministers and 5000 members was one of the heirs of a tradition of secession that began with the Free Church that left the Church of Scotland in 1843. The FPS was formed in 1893, when attempts were made by the Free Church to modify the Westminster Confession. After some of the Free Church joined the United Presbyterians in 1900, the continuing Free Church revoked those changes in the Westminster Confession. However, only part of the FPS ministers took that opportunity to rejoin the Free Church.

According to Rev. John Murray, a Free Church observer at the FPS Synod, the tragedy of this split is that most of those who left were promising young ministers,

while the control of the denomination remained in the hands of a right-wing leadership. Murray concluded that the break was sad because of the evident lack of love between the "brethren." He quoted the words of William Cunningham that "Church discipline is not lordly but only ministerial" to warn against the misuse of power in the church.

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The miraculous God of John Wimber

Paul De Groot

His last gig as a professional jazz musician was nearly 30 years ago, but there's a lot of jazz left in John Wimber. Like good jazz, Wimber's ministry as a pastor, evangelist and healer requires a firm grip on the basics and a willingness to keep playing without knowing how the whole thing will end.

Take faith healing, the work for which Wimber is best known. The Bible said Jesus prayed for people and cast out demons and fed people and cried for them. So Wimber and others in his southern California congregation started praying that people would be healed.

They weren't, for three years.

But Wimber's congregation kept praying, playing a theme that they figured had to come out right in the end. "We got desperate," Wimber said in an interview in Edmonton. "We buried people during those three years. People we loved. I'm still burying people."

Eventually, healing started. Today, the 5,000-strong Vineyard church in Anaheim prays for about 4,000 people a month. About 40 per cent claim healing, Wimber says.

The Vineyard movement has expanded from that one church in Anaheim to about 250 in North America today. Most are in the American West, although there are about a half-dozen in British Columbia.

Wimber's fellow evangelicals are deeply divided over the personable Californian's movement. Following objections from theological faculty, Fuller Seminary cancelled his popular course on "Signs and Wonders." (Wimber continues to teach other courses at Fuller).

Others have embraced Wimber's movement wholeheartedly. Fuller professor C. Peter Wagner, a recognized leader on evangelical church growth, is not a member of "The Vineyard," but now teaches a Fuller course similar to "Signs and Wonders." He recently wrote a book about the "third wave" of the Holy Spirit among Protestant evangelicals. He also wrote a

glowing foreword for Wimber's book *Power Evangelism*.

A moving target

Few are willing to speak openly against Wimber, for several reasons; particularly his success, his generally traditional theology and interpretation of the Bible and his engaging personality.

The former entertainer has the comic timing and the appearance of a bearded John Candy. He confesses to being frightened and perplexed at what he sees God doing and suggests that he has often been dragged unwillingly by God into some of his innovative practices.

In addition, the Vineyard movement is a moving target. Its recent decision not to encourage development of new Vineyard congregations, for example, suggests that it is uncertain about its own future, but is resisting the natural evolution from a movement into an

institution.

Even Wimber's own theology appears to be changing.

"In recent months, he's become much more Reformed and Calvinistic," says Free Methodist theologian David Ashton of Winnipeg.

Major concerns

Ashton, who has kept tabs on the movement in recent years, admires much of what Wimber is doing, but lists a number of concerns:

— *Church growth as the obvious blessing of God:* Proponents of church growth often equate growth in church attendance with the blessing of God, and Wimber is no exception. Other Christian leaders may be subconsciously attracted to the movement not because of its biblical teaching or theological integrity, but because it works to attract new church members, Ashton says.

— *The appeal of power:* Wimber's constant use of the word "power" (as in power evangelism, power healing, power discipleship) has a simplistic appeal to the young and to those who feel they are on the fringes of the mainstream. They may feel that the movement gives them power to influence society in ways which might not otherwise be open to them.

— *Satanic influences:* Wimber's preoccupation with demonic forces — Ashton calls it a "high Satanology" — risks confusing ordinary setbacks with Satanic forces.

— *Unwillingness to accept suffering:* Wimber's followers may be enthralled by the healing services more out of a North American obsession with youth

and health than out of a conviction of God's presence, Ashton suggests. "We are trying to prolong our beauty, our youth and our vitality, and can't live with suffering or in the inevitability of death," Ashton notes.

On the other hand, notes Ashton, Wimber has quite clearly succeeded where many other evangelicals have failed. They are watching their congregations decline and their membership grow old while the Vineyard movement attracts hundreds of young people.

Scientism and the supernatural

Part of that, Ashton says, may be the renewed interest in the supernatural. Wimber's emphasis on the supernatural would have been branded wacky 20 years ago. But today, says Ashton, the New Age movement, with its crystals, channeling, astrology and other supernatural phenomena, demonstrates that "American culture is quite open to the need for the supernatural."

Wimber's emphasis on miracles is based on his belief that the miracles of Jesus — healing, raising the dead, halting storms in their tracks — can be duplicated by Christians today.

Mainstream Christianity today believes these "gifts" disappeared with the ascension of Jesus and the death of the apostles but Wimber says there is no evidence for that in the Bible.

What disappeared, he insists, is an openness to the power of God and the supernatural. Overwhelmed by rationalism and secularism, Christianity has closed its eyes to the supernatural, even when it actually happens.

Today, in parts of the Third World, where Western scientism does not obstruct the work of God, Wimber claims people are being raised from death, just as Jesus did.

"It's happened. But it hasn't been publicized," because those who have witnessed such events fear ridicule from their North American supporters.

"Scientism" is the religion of North America, Wimber says. It may ignore the reality of God and of the supernatural, but its time is coming to an end.

No theologian

Whether good or bad, more conservative attitudes toward miracles are more common among evangelicals. In April, the influential evangelical journal *Christianity Today* published an article by a professor at the evangelical Fuller Theological Seminary. The verdict: there's no evidence that contemporary faith healing is true to the Bible.

Wimber is accustomed to that kind of thing from theologians. "Theologians have little understanding about what happens in the field. Most North American theologians are myopic."

That's particularly true of older evangelical theologians. But many younger ones, and many scholars who have had hands-on experience with the supernatural in foreign missions, agree with him, Wimber says.

He doesn't deny an anti-intellectual current in his thinking. "I'm not a well-educated person," he says. "But you won't become an effective pastor sitting

The wave of the future?

Paul De Groot

Seen in a historical context, the Vineyard movement is just the latest in a series of Pentecostal movements which have arisen with almost clock-like regularity every 20 years, says David Ashton, a Free Methodist theologian hailing from Winnipeg.

These "waves crossing the church" have often had a powerful and unsettling impact on mainstream churches. While their initial impact moderates, their ideas are often subtly incorporated into Christian thinking. This is particularly true when the ideas, like Wimber's, appear to attract hundreds of new believers because they address contemporary spiritual concerns, such as the desire for the supernatural.

"Maybe that's the way the church always grows. Someone comes along and fills a felt need in society and develops the tools to address it," says Ashton.

Wimber himself predicts that the church will survive the '90s, but in dramatically different form. "It will be a more vibrant and primitively Christian church. It will have a social impact with the poor, divorced and widowed. The leadership will have humility and modest lifestyles."

Leading the parade

Evangelists have a way of predicting that the church of the future will look

something like the church they run today. Not surprisingly, Wimber's model for the church of the future looks something like Vineyard Ministries.

In an interview or on the stage, he's casual, warm, funny and modest. He tends toward sports shirts and casual slacks, stretched across an ample girth. He uses the Bible extensively and admits openly to failures in running his church or recognizing what God is saying.

Whether or not Wimber sets the pace into the 1990s, the parade he is leading has momentum of its own. By the standards of most churches, which are slowly dying, Vineyard Ministries is phenomenally successful. In 10 years, it has gone from a few churches to about 250.

It's the kind of success that would bring about 1,500 people from across North America to Edmonton last month to sit through 29 hours of signs and wonders, lectures, singing and John Wimber.

A new beat

They learned quickly, even in small ways. An American pastor attending the conference wore a suit and tie the first day, a sport shirt and slacks from then on. By the second day one could already find small groups of people gathering in the convention centre to lay hands on one another and pray for healing.

Wimber doesn't insist that Vineyard

is the way to go. "Is the Vineyard the way? I don't know if we will sustain for very long. Most [movements of this type] don't."

He's already decided to change his own focus. God's telling him, he said in an interview, that the time for training conferences such as the one in Edmonton is coming to an end.

"We have been training people to cast out demons and win the lost through something we've called power ministry. God is telling us they can do it now. Now I want to preach revival and holiness."

How he will do it he doesn't know yet. There's the money problem, for example. Wimber's ministry has been refreshingly free of pitches for money, but a revival ministry could require bags of money. Wimber feels he can justify fees (\$145 each in Edmonton) for a training course, but "I can't preach revival to you and then charge you money."

He appears almost at loose ends, waiting for a bit more guidance from God. "For the time being, we are helpful in the Kingdom. We've stimulated the larger church by making them glad or mad. We're winning young people who probably wouldn't go to other churches."

And if God tells him to do something else, it seems Wimber will pick up the chord and the beat once again.

Feature

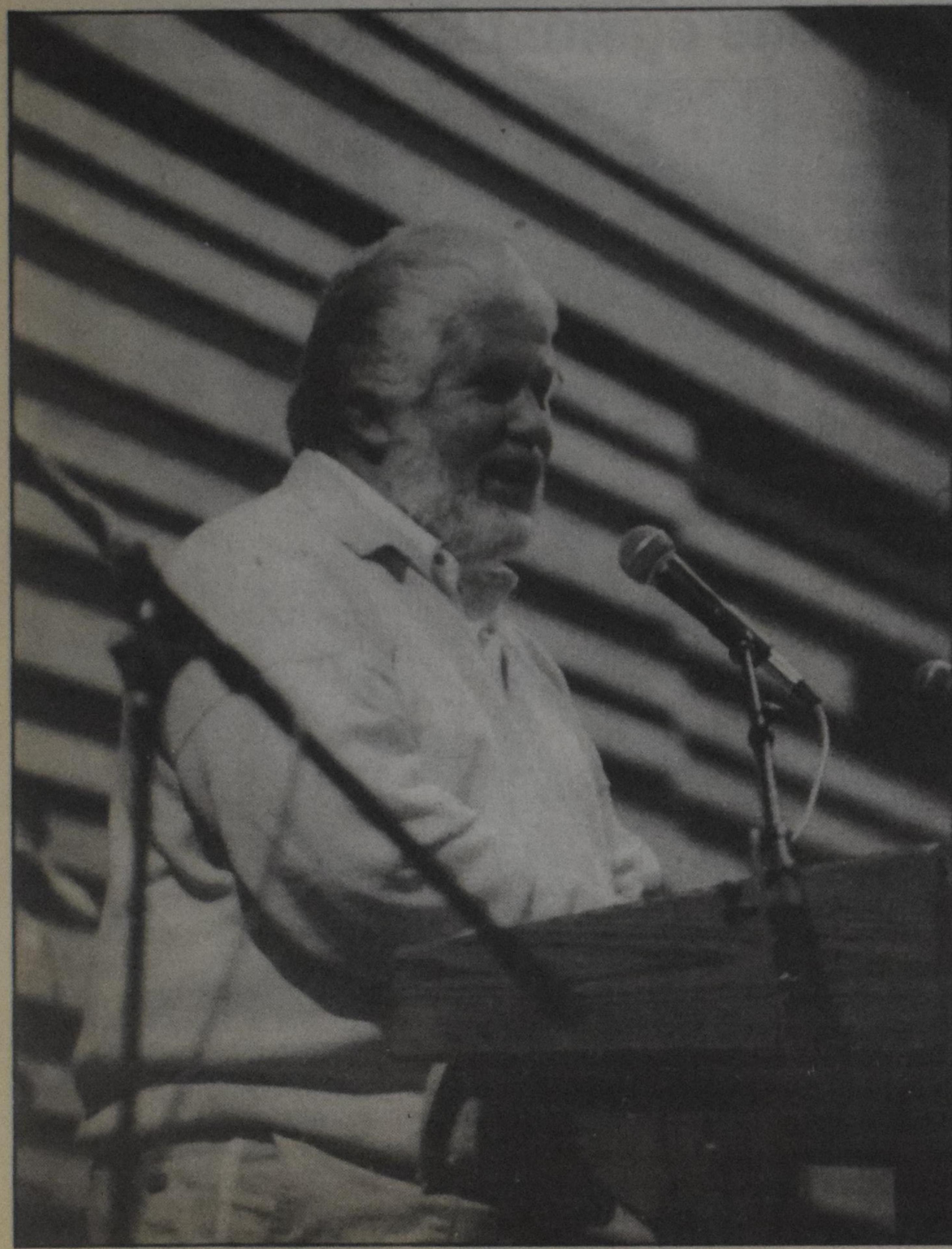


Photo: Paul De Groot

"The former entertainer has the comic timing and the appearance of a bearded John Candy."

in a study somewhere reading a book."

"Many intellectuals live in an ivory tower," he insists. "Their viewpoint is skewed," toward a rationalistic, scientific bent.

Wimber also believes that the world was under the sway of Satan until the coming of Jesus, who initiated the final battle against Satanic forces. But Satan will not go down easily, and continues to attack humanity through sickness, demon possession and even natural disasters.

Wimber compares the current era with the time between D-Day and the eventual victory of Allied forces in Europe, 11 months later, during the Second World War. While the eventual defeat of the Nazis was certain, the battle still had to be fought.

This cosmic clash between good and evil allows for no neutrality, Wimber says in one of his videos. "You are either in the Kingdom of God or you aren't. You are either operating under Jesus' lordship or under Satan's lordship. There is no secularized space, no intermediate place that you can be in."

The "power" encounter

Miraculous events and powers are not an end in themselves, says Wimber. They are intended to witness to the divine origin of what Jesus taught and are weapons in the battle against Satan.

Contemporary evangelism has relied too heavily on intellectual conversions. Evangelism is programmed, planned, organized, and fundamentally secular in its method, Wimber says. "The assumption is that evangelism is content-oriented. Once we have delivered that content to the individual, we have accomplished our ends."

But in the Bible, it was healings, the casting out of demons and other signs which convinced people to turn to God by the thousands. "You don't find in the New Testament a single case of

evangelism not accompanied by the supernatural," Wimber says. "You can't talk people into heaven."

Wimber defines "power evangelism" as a "presentation of the gospel which is rational but transcends the rational. It comes with the demonstration of the power of God through signs and wonders and introduces the numinous (presence) of God."

Words of knowledge

Crucial to Wimber's practice is the "Word of Wisdom," or "Word of Knowledge." It is, in effect, God speaking directly to the human mind.

Jesus frequently demonstrated that he could read the innermost thoughts of complete strangers or describe past events in their lives.

Wimber and his disciples have had similar experiences. Wimber recalls boarding a plane and seeing the word "adultery" whenever he looked at the man across the aisle. A woman's name kept entering his head as well. He leaned over and asked the man, "Does the name ----- mean anything to you?"

The man blanched, and motioned Wimber to another part of the aircraft where he confessed an adulterous relationship with a woman by that name.

At other times, people have come to Wimber with a word of knowledge, revealed to them by God to be delivered to Wimber.

Just another Pentecostal?

Many of Wimber's ideas and practices are similar to those of the 90-year-old Pentecostal movement. Pentecostalism is the most rapidly-growing movement in Christianity, particularly in Latin America and Africa.

All Christians agree that Jesus' time on earth was followed by the presence of the Holy Spirit, who brought gifts

A Vineyard healing service

Paul De Groot

EDMONTON — Walking into a Vineyard Fellowship service at the wrong time can be a sobering experience.

People gather in small circles around individuals who might be lying on the ground, twitching violently or sobbing loudly, or all of these at once.

This "ministry" time, as John Wimber calls it, is the most visible difference between a Vineyard service and your ordinary Christian gathering, although many in Pentecostal or charismatic churches would easily recognize people gathered in groups praying for the sick.

The noise and commotion, the "slaying in the spirit," is the visible evidence of God working in people's bodies, Wimber maintains.

A videotape produced by Vineyard Ministries offers a good look at John Wimber's theories about healing put into practice. The service was part of an instructional period for pastors and in it Wimber explained what is going on.

After a short prayer for the presence of the Holy Spirit, Wimber stands quietly at the podium. He makes no effort to appear mysterious or even serious. At times his informality almost smacks of irreverence.

"Just wait on the Spirit," he says quietly to his audience. "Don't get too religious, just relax."

After a long pause, during which he paces casually on the platform, he says quietly, "The Lord is stirring me to do some healing now, has given me some words of knowledge."

Someone, he announces, has a blocked right nostril. A man has a herniated testicle. Another man has a pain in his right shoulder. Wimber tries to illustrate with his hands how the pain is moving or where it hurts.

"Now," he says, after listing off nine different ailments, "will those people we've mentioned please come up?"

He shows no doubt that the ailments he has identified are present in his audience. After a brief pause, 14 people come on to the stage.

Waiting for a sign

Wimber and his assistant look over the line of men and women on the stage. They are waiting, Wimber says, for some sign that the Lord wants to heal someone. Eventually Wimber's assistant, a young man named Blaine, picks a woman from the lineup. He puts his hands on her neck, where her physical ailment is located. He talks quietly and then prays with her, as Wimber provides commentary for the audience.

"There's quite a bit of energy moving over her body already," he says, although most observers see nothing extraordinary.

"It's the power of God. All Blaine's doing is trying to get her in tune with the healing power of God."

The woman begins to twitch a bit. Wimber goes over, unfolds her hands and gently places them at her sides.

"I could see the power of God coming down and just stopping," Wimber says. "Sometimes people may fold their hands as a protective circle."

The woman begins to twitch and spasm.

"That's the power of God rippling over her right now," Wimber says.

The woman is stiff and off balance. As Blaine struggles to hold her upright, an assistant runs up with a chair and they seat her in it.

As the woman gradually relaxes (she later reports her condition cured), they turn to a man in the lineup who had a pulled groin muscle. He too begins to twitch and spasm as a member of the Vineyard staff prays over him.

Be willing

An assistant who has come to the stage chimes in, naming other ailments. They have those afflicted stand where they are, and those sitting around them lay their hands on them and pray for them.

One woman, identified as having a spinal deformity, stands with her eyes closed and jiggles in great agitation, sobbing and gasping.

More ailments are called out, and more people stand up. They appear to have trouble with one however. A woman has glaucoma, Blaine says.

No one stands.

"She's 42," he adds helpfully. Still no takers.

"Short brown hair," he adds again. It's a large auditorium with hundreds of people. No one meeting the description stands up.

"Lady, the Lord wants to heal you of glaucoma, but you have to stand," Wimber chides, with a smile on his face.

"42 years of age. Short brown hair."

He pauses.

"She's here. She just hasn't made up her mind to get healed yet."

(charisms) such as speaking in tongues and healing at the feast of Pentecost.

Pentecostals believe that such gifts remain as a sign of God's blessing on the believer. In addition to their intellectual conversion, each Christian should experience the "second baptism" or the "baptism of the Holy Spirit," whose usual sign is speaking spontaneously in heavenly tongues.

But Wimber parts company with the Pentecostal movement on several points. He does not believe in the "second baptism." And his belief in

miracles is based less on the biblical account of Pentecost, which has shaped Pentecostal belief, than on the stories about the ministry of Jesus. As a result, Pentecostals don't like his theology.

"I don't explain it right, as far as they're concerned," he laughs.

On the other hand, conservative evangelicals consider his style of ministry is too Pentecostal. But a few support him, such as C. Peter Wagner and Canadian evangelical theologian Clark Pinnock.

Why Canada supports the use of sanctions against South Africa

The Honourable Walter F. McLean

The following article by Mr. McLean, sent to us just before he went to the August 7-9 meeting of the Commonwealth Foreign Ministers Committee on Apartheid in Canberra with External Affairs Minister Joe Clark, explains what our government's position is on sanctions. McLean was formerly a minister in the Presbyterian Church of Canada and has a deep interest in such ethical questions as human rights. He has been a member of parliament for Waterloo, Ont., for the past 10 years.

It's interesting to note that South African Ambassador to Canada, Johannes de Klerk, was quoted in Canadian news media during the Canberra conference as saying that the Canadian government is out of step with the majority of Canadians. He quoted a survey which found that 52 per cent of Canadians were opposed to sanctions if they hurt blacks and only 37 per cent supported them. But if sanctions did not hurt blacks, 61 per cent of Canadians supported them.

Editor

Early in August, Canada's role in ending apartheid in South Africa will once again be in the news. The world will be watching the Commonwealth Foreign Ministers Committee on Apartheid in Canberra, Australia, as they meet to discuss ways of pressuring Pretoria to end its oppressive system of apartheid. External Affairs Minister Joe Clark is chair of the meetings which include foreign ministers from Australia, Guyana, India, Nigeria, Tanzania, Zambia and Zimbabwe.

The last meeting of the committee was held in Harare, Zimbabwe, in February. It focused on widening, strengthening and tightening sanctions imposed by the Commonwealth nations. Recently, there has been much discussion about the effectiveness of this approach to end apartheid. Pretoria has stepped up its censorship and propaganda campaign. This has caused public opinion to shift away from support for imposing sanctions on South Africa. Polls, commissioned by the South African

government, say that the majority of South Africans do not support sanctions. Britain, the strongest economic force in the commonwealth, is not supportive of the actions taken by the eight Commonwealth countries on the committee.

While the world argues over the effectiveness of imposing economic sanctions against Pretoria, there are people dying in South Africa. While people argue that sanctions hurt blacks, the very people they are trying to protect are being killed by a political system that denies them everything, including the right to live.

The purpose of Canada's sanctions policy is to promote peaceful settlement in South Africa, by increasing the cost of maintaining apartheid. If Pretoria were forced to abandon apartheid tomorrow because of co-operative international pressure rather than sanctions, we would be delighted. Unfortunately, sanctions are one of the few methods we have at present to hasten meaningful political reform in South Africa.

"Meaningful reform" is the

establishment of a genuine, non-racial, representative government in South Africa.

The Canadian government is well aware of the arguments advanced by many people who are against imposing sanctions against South Africa. Let me respond to these arguments:

1. "Sanctions have never worked..."

I believe sanctions are working, and far more effectively than was ever hoped. The selected sanctions imposed by Canada have had a considerable effect. South African leaders themselves have acknowledged the economic impact. They do not feel threatened, however, as long as countries like Britain, West Germany and Japan continue to trade on a large scale with Pretoria.

2. "Sanctions will cause racial backlash..."

For years, white South Africans have been a privileged minority, living off the exploitation of a black majority. International pressure has led some white South Africans to face up to the fact that apartheid is totally unacceptable to the vast majority of South Africans and to the world community. But the majority of whites in South Africa still support apartheid. Therefore, the international community must keep up the pressure for change.

3. "Canada's own race record is lamentable and hypocritical..."

Canadian legislation does not prohibit any Canadian, regardless of race, from participating fully in Canadian political and economic life. The South African constitution does just that.

4. "Given global political

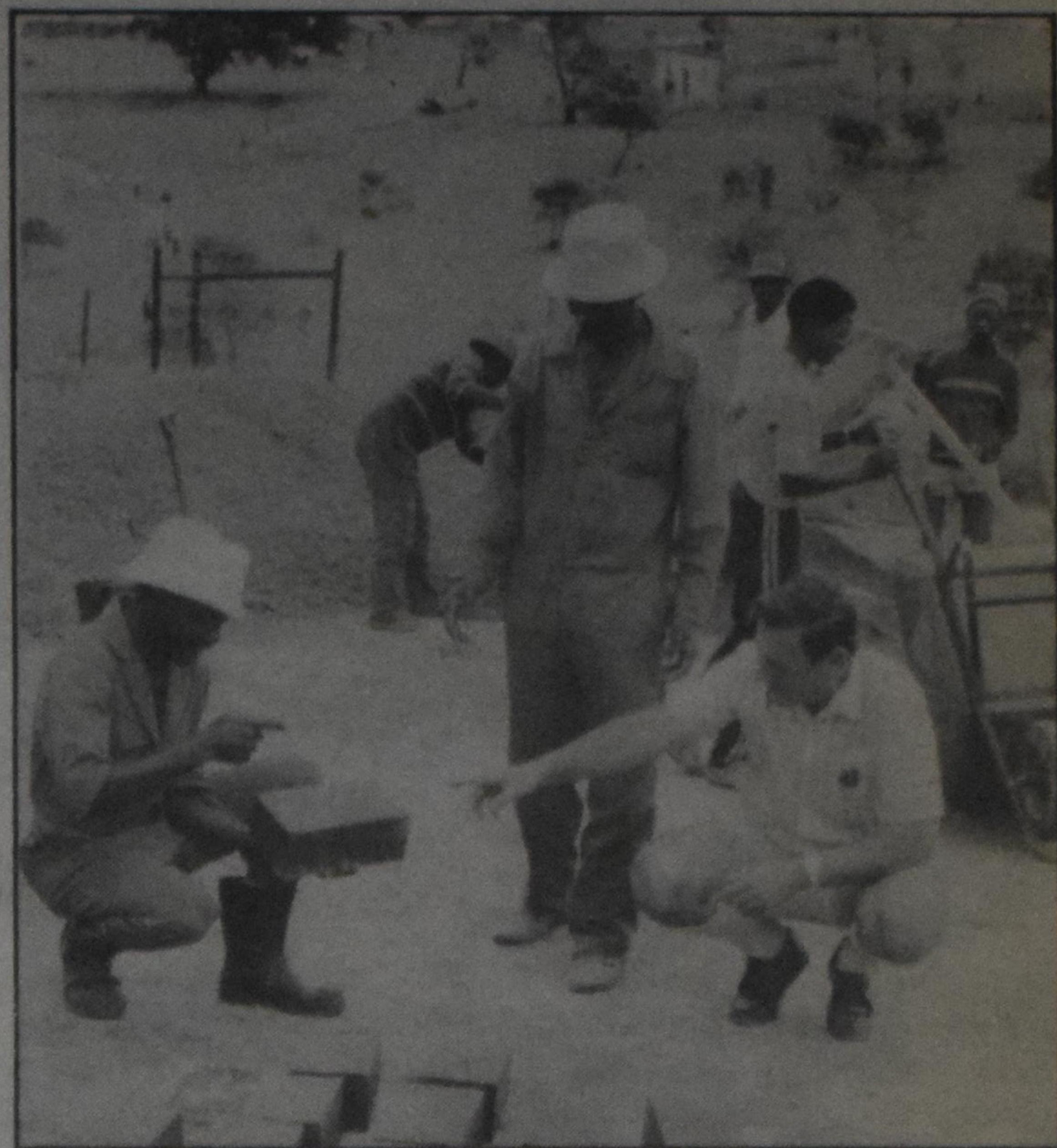


Photo: Panorama

Construction site in South Africa.

realities, sanctions won't work..."

The Canadian government knows that it cannot accomplish its objectives alone. Other economically powerful countries must implement sanctions. Canada must be an example, however, that lobbies for international pressure against Pretoria. We must use our international influence to encourage the dismantling of apartheid through peaceful means.

5. "Sanctions hurt the wrong people..."

Sanctions will indeed cause increased hardship for all South Africans but many blacks in leadership positions have repeatedly called for sanctions as a means of securing peaceful change in their country. Blacks have suffered tremendously under apartheid, and many have stated they are prepared to endure more, if it means the destruction of racial divisions.

in South Africa.

6. "South Africa's black neighbours clamor for sanctions but don't implement their own..."

The economies of these countries are directly linked to South Africa. South African destabilization has made countries such as Mozambique, Namibia, Zimbabwe, Zambia and Botswana dependent on South Africa, especially because of transportation needs. Because of their proximity to South Africa and the high cost of importing goods from Europe or North America, countries in the region have no choice but to trade with South Africa. The Canadian government is currently supporting the bid of Frontline States to become economically independent from South Africa through support of the Southern African Development Co-operation Conference (SADC).

7. "Most South African blacks, it seems, don't want sanctions..."

Since black South Africans cannot express themselves freely, the real views of blacks concerning sanctions will remain unknown. We do take into account, however, the views of genuine black leaders who have the support of their communities.

The South African Council of Churches, the Trade Union Federations and the United Democratic Front, which represent a total of 16 million South Africans, support the implementation of sanctions.

Peace and development will never exist in the vast region of southern Africa until apartheid no longer exists. As reform in the region becomes increasingly more difficult to achieve, sanctions are one of the last peaceful methods that Canadians, and the world, can use to bring an end to apartheid.

FROM COAST TO COAST

ALBERTA

Brooks-CKBR	8:00 am	1340	Digby-CKDY	8:30am	1420
Edmonton-CHQT	7:30am	880	Kentville-CKEN	8:30am	1490
Edson-CJYR	10:00am	970	Middleton-CKAD	8:30am	1350
Ft. McMurray-CJOK	8:30 am	1230	New Glasgow-CKEG	7:30am	1320
St. Albert-CKST	7:00am	1070	Sydney-CJCB	8:00am	1270
Taber-CKTA	8:00am	1570	Weymouth-CKDY	8:30am	103.1
			Windsor-CFAB	8:30am	1450

BRITISH COLUMBIA

Abbotsford-CFVR	7:30 am	850	Ajax-CHOO	9:30am	1390
Burns Lake-CFLD	9:15am	1400	Atikokan-CFAK	10:30am	1240
Kitimat-CKTK	8:30 am	1230	Brantford-CKPC	10:00pm	1380
Osoyoos-CKOO	8:30am	1490	Burlington-CING(fm)	7:30pm	107.9
Penticton-CKOK	8:30am	800	Chatham-CFCO	9:30pm	630
Port Alberni-CJAV	10:30 am	1240	Guelph-CJOY	9:00pm	1460
Prince George-CIBC	8:30am	94.3	Hamilton-CHAM	7:30am	820
Princeton-CKRP	8:30am	1460	Kapuskasing-CKAP	9:00am	580
Smithers-CFBV	9:15am	1230	Kingston-CFMK	10:00am	96.3
Summerland-CKSP	8:30am	1450	Newmarket-CKAN	8:00am	1480
Vancouver-CJVB	9:00am	1470	Oshawa-CKAR	8:00 am	1350
Vernon-CJIB	9:30pm	940	Owen Sound-CFOS	10:30am	560
			Pembroke-CHRO	(Sat.)	1350

MANITOBA

Altona-CFAM	9:30am	950	Pembroke-CHRO	10:00am	1350
Bosissevain-CJRB	9:30am	1220	Slt. Ste. Marie-CFYN	10:00am	1050
Steinbach-CHSM	9:30am	1250	Sarnia-CHOK	7:30am	1070
Winnipeg-CKJS	9:15am	810	Stratford-CJCS	8:45am	1240

NEW BRUNSWICK

Fredericton-CFN	7:30 am	550	Windsor-CKLW	9:00am	800
Newcastle-CFAN	9:00am	790	Wingham-CKNX	10:30am	920
Saint John-CHSJ	9:00am	700	Woodstock-CKDK(fm)	8:00am	102.3

THE BACK TO GOD HOUR



PRINCE EDWARD ISLAND

Charlottetown-CFCY 8:00am 630

QUEBEC

Montreal-CFQR(fm) 7:30am 92.5

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ONTARIO

CFIX-Cornwall 9:30am 1170
CRCL-Timmins 9:30am 620

QUEBEC

CHRS-Montreal 8:00am 1090

Valleyfield-CFLV 8:45am 1370

FAITH 20

Ontario, Canada Mon.-Fri. 5:00am

Global TV Network

Vancouver, British Columbia

Mon.-Fri., 5:30 a.m.

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Mon. - 8:30 p.m.

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SEEK WISDOM AT ICS THIS FALL

Guided Readings in Worldview Studies 1030

The purpose of this course is to provide junior members with an opportunity to expand and deepen their grasp of fundamental issues in worldview studies. Instructor: Brian Walsh.

Psychology 1320

Human nature, counselling and the Christian faith

In this seminar we will explore the connections between psychotherapeutic methods, fundamental assumptions about human life, and the Christian faith.

Instructor: James Olthuis, Senior Member in Philosophical Theology. Tuesdays 7:00 to 10:00pm



Short story

Carl D. Tuyl

Once upon a time a denomination received all kinds of important questions from its constituents. These questions were of such importance that one of the wise old ministers of that denomination was assigned the task of answering all inquiries.

The denominational paper published both the questions and the answers on what soon came to be called the Q & A page. By way of this page readers could weekly ponder such questions as: "Why do ministers not close their eyes when they pronounce the benediction?", or "Is it wrong to knit on Sunday?" and "Why do we sing a threefold amen; isn't one time enough?"

The wise old minister understood the importance of all these questions, and he answered them with wisdom, compassion and patience. It is true though that every Q & A page which he composed moved the colour of his hair to a lighter tint of grey. One does not tackle the question: "Who did Cain date on Friday nights?" without being deeply involved emotionally and at the expense of many sleepless hours. The wise old minister wrestled, as the saying goes, with many such life-and-death matters.

The knowledge that there was at least one wise old minister who could answer all questions pervaded the denomination with calm assurance as the smell of freshly baked bread will penetrate a whole neighbourhood. More and more the Q & A page became the authoritative standard by which all matters in the denomination were measured and judged.

No escape

The wise old minister understood his responsibility but he became increasingly weary of his lonesome burden. His sleep grew ever less restful as nightmarish problems disturbed his peace: Was Nebuchadnezzar a pyromaniac? Were there cockroaches on Noah's ark, and if so, would it not have been better if Noah had gassed them with Raid? And is it not likely that the trumpets that caused the walls of Jericho to crumble were playing some rock 'n roll tune? The latter was a question that had arisen in one congregation during a discussion on guitars as suitable instruments to accompany hymns of praise.

There was no escape for the wise old minister. Questions pursued him from morning till evening. People on the street recognized him and put their questions to him right on the sidewalk.

On his way to the barber the wise old minister had been confronted by women who wanted to know whether it

would have been possible to manipulate the Urim and the Thummim. A police officer stopped his cruiser, stuck his head out of the window and asked whether with all that wine the wedding of Cana had not gotten out of hand.

The wise old minister did not have an easy life. Wrinkled in the form of deeply etched question marks began to circle his eyes. He began to converse in questions. "Am I allowed to have another cup of coffee?" he would ask his wife. Meeting his neighbour during his ever shorter morning walks he would say: "Is it a nice day?"

His hair had grown greyer than the clouds on a rainy afternoon and questions went around in his mind like water going down the drain. Finally his wisdom conquered his sense of duty and one good morning he asked himself the ultimate question: "Am I crazy?"

After days of heavy-duty wrestling with his sense of calling, the wise old minister resigned as editor of Q & A. Rest settled upon his soul like salve on a sore spot. He was able again to speak in simple declarative sentences, and friends and neighbours noticed that he no longer had that nervous tick around his eyes.

Crisis in the church

His retirement did not bring peace and rest in the denomination, however. *Au contraire*. Unanswered questions began to float around among the membership like poisoned gas over a heavily populated area.

The situation ballooned into critical proportions when an existential question, that after some time of germination burst into the conscience of the denomination, went unanswered. Nobody knew who had finally formulated the problem into this succinct question. The question had exploded on the surface of the people's consciousness like gas bubbling up in a swamp: Is a Christian allowed to use an escalator on Sunday?

The denomination was at an impasse and called upon the wise old minister to come out of retirement to throw his wisdom on the troubled waters of division. The wise old minister, however, had not gathered all this wisdom in vain. Mindful of his pension benefits, claiming countless duties and prospective funerals, he declined the honour. His wisdom became evident not only in his polite refusal to enter the fray, but also in his advice that synod approve a

study committee. Knowing the near perpetuity of such committees and the brevity and frailty of people's earthly existence, the wise old minister thought to be released of this vexing problem in the span of life that still awaited him.

Much to his surprise, however, and much to the surprise of the denomination, the synodical committee published its report after a period of concentrated study that lasted only four years. The report was cast in the traditional form. First the committee reminded one and all of its mandate, it then searched for biblical givens, traced remarks of the Reformers and reflected on confessional statements.

No compelling evidence

The committee had found that Calvin had not made use of any escalating devices on his weekly steep climbs to reach Saint Pierre, the church where he preached. Was Luther propelled by mechanical forces on his long ascent to the Wartburg castle? Not likely, the committee found.

The conclusion was that no answer could be found in the writings of the Reformers. Neither were the confessions of much help. The minutes of the Synod of Dort made no reference at all to elevators or escalators, and so the committee stated that it had to depend for the formulation of its answer on biblical givens.

After a long search the committee had found inspiration and guidance in the record of Jacob's dream at Bethel. It seemed that the angelic use of the stairway which appeared in Jacob's vision or dream amounted to biblical approval of escalating devices. The committee noted, however, that no 20th-century escalator could or should compete with the device of Jacob's dream. So, it determined that only escalators whose function was distinguished from that of Jacob's device were approved for use.

With respect to the Sunday use of escalators, the committee advised that it had

found no compelling biblical reason for the Sunday use of escalators, and recommended therefore that members of the denomination ought to use the stairs on the day of rest.

The committee asked that its conclusions be accepted and that its members be released from further responsibility. Synod granted both requests. And that is why members of that denomination climb stairs on the day of rest.

The wise old minister heard of the synodical decision on the golf course. He missed the next five putts and lost his last two black hairs.

Carl Tuyl is pastor of First Christian Reformed Church in Kingston, Ont.

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This course is devoted to looking at the nature of technology. Over one third of the time is devoted to individual inquiry.

Instructor: Robert Hudspith, Lecturer in Engineering, McMaster University, Hamilton.

Arts and Communications 1620

An introduction to aesthetics and understanding art
How to hear a poem, how to view a painting or sculpture, how to read a short story, how to make theatre-going more worthwhile: direct confrontation with artworks.

Instructor: Calvin Seerveld, Senior Member in Aesthetics.

This course will be offered every second and fourth Wednesday of the month from September 1989 through April 1990, 7 to 10 p.m.



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Family

Berta Hosmar

It's a rather awesome experience when the last child leaves the nest and parents find themselves together again, just like some 30 years ago. It happened to us early this summer, and like everybody else I had mixed feelings.

I decided to give the house a thorough cleaning before pursuing some new interests, and every room had a story to tell. "Precious memories, how they linger." The lines of this old song came to mind as I started working.

In a now abnormally tidy boy's bedroom a poster told the world in bold letters: "You can't soar like the eagles if you work with turkeys," and another one, showing a comfortably seated gorilla, proclaimed smugly:

"Sometimes me sits and thinks, and sometimes me just sits." An angelic front-toothless Grade 1 picture on the wall of the bedroom inhabitant belied this son's temperament, but a dent in the closet door and a crack in the wall betrayed his tantrums.

It was interesting to scrub the tiles in the bathroom. The ceramic soap dish and some tiles surrounding it showed some irregular plastering. No wonder. It so happened that one son intended to use the toilet first but another one wouldn't let him. Finally, after lots of yelling, son number one grabbed the soapdish and hung on for dear life, while being pulled by the legs by his brother, who intended to throw him out into the hall. The victim got help from an unexpected source. The whole soapdish followed him. When we heard the yelling, we

ignored it. But when we heard a lot of whispering and giggling in the bathroom, we investigated, and saw two young boys working together, plastering the wall.

In our daughter's bedroom I found a few ardent lovenotes in a forgotten drawer, printed in big, bold letters: "Dear Joyce, I love you, I like your hair; will you marry me? Tell Eric you hate him. Love and kisses, Ronnie." The answer was less tender: "Dear Ronnie, I hate you. I hate Eric too. Love from Joyce."

While cleaning the kitchen sink, I remembered the time we had accidentally left the screen window open. I promised our kids a nickel for every fly they killed with the fly swatter.

They joyfully started hunting and soon a neatly arranged row of little dead bodies decorated the kitchen counter. I gagged and paid up and told them to get rid of the flies. But the dead bodies kept coming and I kept paying until I became suspicious. I was sure there weren't that many flies in the house before the hunt. "Fooled you, Mom," giggled our dishonest offspring shamelessly. They had not given the dead flies an honest burial, but used the same ones over and over again!

Fake document

I vacuumed the rug in the living room and remembered

the time it was installed. We had just finalized the adoption of our daughter at the office of the Children's Aid and had taken the whole family along.

After my husband had signed and paid the 10-dollar registration fee, our three young sons were also given a fake document, which a social worker had typed up in a hurry. "When you sign this form it means that this cute little girl is now your sister," she explained. To us she whispered, "We like the other siblings in the family to know that they are also involved; kids like that."

Our second son, a deep thinker, asked doubtfully, "Is she our sister forever and ever?" "And ever," nodded the lady. "I guess it's ok; she's a nice one," he consented, and signed his name laboriously, tongue sticking out of his mouth, while his sister sat in a high chair, presiding over this meeting like a little queen.

Our third son, who had watched the whole procedure and taken it all in, signed his name with a bold letter X and asked impatiently, "And now can we go to McDonalds? You promised."

A few weeks later the man who installed the new carpet in our living room tried to make some small talk with our youngest son. "Is that your little sister over there; and what's her name?" he inquired.

Neighbour kids

He must have been rather puzzled by the answer. Two big blue eyes looked at him rather



Photo: *What Is Love*

condescendingly. "Yes, of course that's my sister, and his name is Joyce, and my daddy bought him for 10 dollars from the ladies," he was told matter-of-factly.

Those were also the times when neighbour kids and friends ran in and out of the house and sometimes you didn't know anymore which blond head was yours or somebody else's.

One had to be resilient, not easily shocked; neither by worms kept under a pillow for fishing the next day nor by a pet hamster that was scrubbed with Dutch cleanser and put in the dryer by a four-year-old. It survived its rather warm, dizzying ride. It only caused you to raise your eyebrows when a five-year-old neighbour kid came into your kitchen and asked for toilet paper for your own five-year-old son. When asked where that son was, you were told, "Out in the field." "Go and tell him to come home and go to the bathroom," you ordered. "He already went, but leaves don't work," was the reply.

All parents try to teach their kids to be helpful around the house. Once that backfired on me. An electrician was fixing a few things in our living room.

While I was fixing dinner, one of our little sons gave a running commentary on all the events that took place in that room. Suddenly he interrupted his broadcast and told me, "Mommy, come quick, Joyce spit up on the floor."

"Just be a big boy and get a kleenex and wipe it up, please," I told him. There was silence for a few seconds. Then came the answer. "I can't."

"Come on now, you're a big boy, you can wipe it up," I urged him. Again silence; then the answer came somberly, "I can't, she already ate it."

A new generation

Those were also the times when you could kiss away the hurts of your children. Now these hurts are different, and a kiss doesn't cure them anymore. But oh, the marvel of creation! God gives constant renewal, and a new generation is being born.

Now I see our toddling grandson discovering and embracing the world. I watch him when he looks in utter amazement at a fast crawling ant or when he pulls a blade of grass. I see him tottering on his little legs and reaching for the swing in the backyard. In my mind's eye I see his mother, some two decades ago, intoxicated by the jubilant spring day, reaching for that same swing and going so high that she went over the top of the bars and crashed on the grass below, walking away with only a few bruises.

This grandson, the squirmy type, has to be on the run all the time, and has no patience with cuddling — neither by his parents nor adoring grandparents. But he makes one exception.

When his 90-year-old great-grandfather picks him up, he is perfectly content in those still-strong arms, and makes no attempt to escape. What do they have in common? Could it be that the very old and the very young have so much of eternity in their hearts?

Memories, good and bad; how they enrich our lives! And how important it is to try and create good memories for our children when they still live under our roof.

SEEK WISDOM AT ICS THIS FALL

Politics 1820

Christianity and politics: foundations and issues

This course will examine the particular role of politics and the law in God's world and consider how we can biblically understand the major trends of modern life.

Instructor: Paul Marshall, Senior Member in Political Theory. Tuesdays, 7 to 10 p.m.

Education 1580

Philosophical issues in Christian educational thought

Recent contributions to philosophy of education by thinkers representing a variety of Christian traditions will be critically analyzed.

Instructor: Harry Fernhout, Senior Member in Philosophy of Education. Wednesdays, 7 to 10 p.m.



Berta Hosmar is a writer of fictional and non-fictional stories living in Whitby, Ont.

"Contending For The Faith According To The Word"

Committee of Concerned Members
of the Christian Reformed Church
First All-Ontario Conference



Maranatha Christian Reformed
Church
Woodstock, Ontario
September 22 and 23, 1989

Keynote topics and speakers

Friday, September 22, 1989 — 8:30 p.m.

"Faithful Preaching"

Rev. Nelson Kloosterman

Saturday, September 23, 1989 — 9:30 a.m.

"Faithful Church Government"

Dr. Robert Godfrey

Saturday, September 23, 1989 — 2:45 p.m.

"Faithful Living"

Rev. Thomas VandenHeuvel

Workshops

Creation vs. Evolution

Dr. Norman DeJong

Biblical Stewardship

Rev. Steve Arrick

Theocracy or Democracy

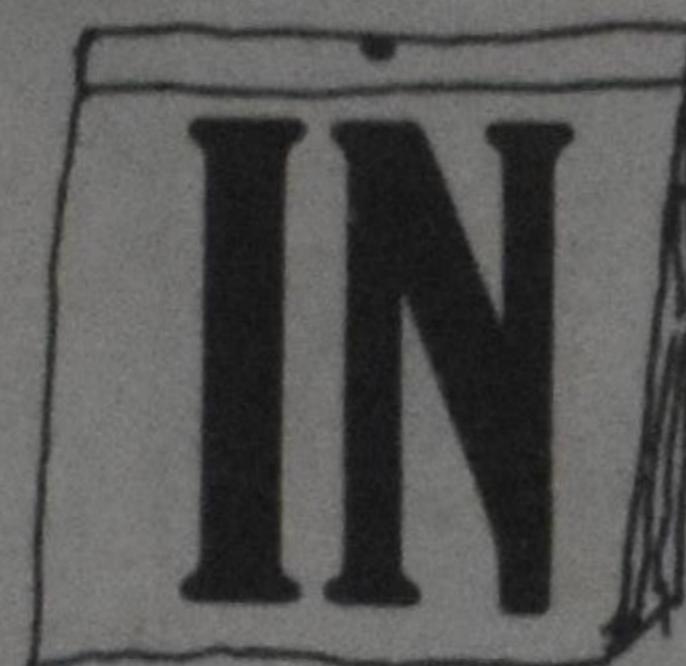
Rev. Ray Sikkema

Reformed Worship

Rev. Dick Wynia



Peter and Marja are



we're praying for a local or a global matter.

Dear P and M:

I am a young adult who goes to church faithfully. Going to church is important to me because I want to be close to the Lord and to his people. But not everything that goes on in church helps me a great deal in my spiritual life.

For example, I have some difficulty with the congregational prayers. On the one hand there is the matter of one person speaking on behalf of hundreds of others. If that person is the minister, and it usually is, I get the feeling that he lives on such a high spiritual level (at least he talks that way) that I don't feel represented. He seems to be much more grateful than I am, and he is more deeply aware of our sinfulness than I am. (Although, when it comes to sins, the prayer is usually full of generalities about our selfishness and temptations.)

Then there is the matter of praying for other countries. How deeply do we feel about hunger in Ethiopia and the Sudan? Why do we want democracy in China? Does God really care that we pray for these huge situations that seem to be outside of our understanding and feelings? How can the congregational prayer become more meaningful to me and more real?

Dear Not Represented:

There are some things that pastors can do to make the congregational prayer more specific and personal. They can solicit prayer requests during the service and work them into the prayer. They can invite different persons to lead in prayer from time to time, so that other perspectives and concerns are voiced.

Occasionally they can also include pockets of silent prayer within the congregational prayer so that individual hurts, worries and reasons for thanks can be expressed.

Recently, a prayer leader invited us to take some moments to pray for the person on our left and then for the person on our right. We also found this to be an effective way of personalizing the congregational prayer.

Why don't you enjoy a conversation with your pastor about these ideas? He will probably be open to suggestion. Good ideas from the congregation can give him the permission and the confidence to try something new. Discussing your feelings will also get your church council thinking about ways to make worship more meaningful. Of course, you should not expect changes overnight.

In the meantime, look for smaller fellowships within your church that can give you a more intimate sense of belonging. Join or start a Bible study or prayer group. When you belong to a church with "hundreds" of people, you have to experience the larger community as smaller families of faith where your desire for closeness can be realized.

Thanks for keeping us on our toes. None of us want worship to be impersonal or distant. Jesus expressed a similar concern when He warned us not to "heap up empty phrases."

By the way, we do appreciate your pastor's prayers about international problems. Such prayers remind us that God has the whole world in his hands.

Again, the key to effective and meaningful prayer is to be specific and personal, whether

Dear P and M:

A lot has been written and said about physical and sexual abuse. But what about spiritual neglect of those who went the wrong way for a time? As churches are we reaching out to them? Is our neglect not a form of mental abuse?

My own daughter is divorced and continues to come to church faithfully. I see her shyly struggling to regain her status in the community, but no matter what she does, she is still shunned by many.

Can you see that I'm skeptical when the church embraces newcomers? To me it is a form of doublemindedness and hypocrisy.

In the past, churches have dealt poorly with unwed mothers. Thankfully that has changed. We've learned that helping is not the same as condoning. But will we learn to apply that lesson to those who are in my daughter's situation?

I believe that Christianity is more than preaching and singing in church. It's about mercy, not condemnation.

Shouldn't it be possible to extend love and compassion without condoning someone's sin or failure?

Dear Watching Painfully:

It should not only be possible. It's clearly expected by the Lord Jesus himself.

Consider Christ's actions: he gladly associated with prostitutes, tax collectors and sinners despite the Pharisees strong disapproval.

Also consider Christ's teachings: "Do not judge and you will not be judged. Do not condemn and you will not be condemned. Forgive and you will be forgiven.... For with the measure you use, it will be measured to you" (Luke 8:37, 38).

We appreciate your letter and affirm what you've written. Take some comfort in the signs of change within the church. For example, in 1980 the Christian Reformed Church accepted a hopeful report on divorce and remarriage (*Acts of Synod, 1980*). In our files we also have a very helpful report prepared in 1985 by a separated and divorced support group convened by St. Catharines counsellor Mirth Vos. Their suggestions for effective pastoral care to divorced persons are excellent.

Meanwhile, don't become bitter. You've pointed out that the church has changed in its dealings with unwed mothers. The Spirit is also at work making the church more sensitive to spouses and children, as well as grandparents, who have been devastated by divorce.

As to the sins or failures of others, the issues of judging or forgiving lie with the parties involved, those in the know, and with the Lord. The general community has no need to know the details. Our role is to accept and support those who are hurting.

Peter and Marja Slafstra are a pastor and wife team who live in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Willy Suk-Kleer, Bert Witvoet.

What constitutes radical discipleship?

(2)



Pensive Dutchie

Syrt Wolters

To love God above all and our neighbour as ourselves has mighty drastic consequences for some of our daily life's situations. The early Christians found this out rather quickly, particularly the Christians from pagan countries. It was generally accepted that the emperor was worshipped as a god. Suddenly the new Christians became aware of the fact that this emperor was not a god at all, so they quit worshipping him.

Church history tells us that many Christians have paid with their lives for their refusal to pay allegiance to their emperor as a god. That was real "radical discipleship"! Would we be willing and are we prepared for such radicalism in our day? Wouldn't it be more likely that we would find all kinds of "common sense" reasoning to avoid such a collision? Is our behaviour not often characterized by our willingness to obey God's commandments if circumstances permit? Don't we often "practise" the law of God, as if every commandment has that little phrase included: "If situations permit"?

With regard to educating our children, we all agree that the responsibility for this rests with parents. Who or what else would have the prerogative or the commitment to teach children who they really are: image-bearers of God, called to a life of worshipping responding to God?

Brainwashed?

Yet, we seem to be so thoroughly brainwashed with the idea that it is the government's task to establish schools and to prescribe a curriculum. This became very clear when *Calvinist Contact* reported of a get-together of leaders in Christian education (Fernhout, Redekop, c.s.) who advocated a sort of three-tiered educational system because Canada is such a "multicultural" country.

Where is our conviction that parents are responsible for educating their children? Or does this count only for Christian parents? Doesn't this count for all parents? Because all education worth its name is religious, it is impossible for any government to provide a religiously neutral education. That is the reason why the government should take its hands out of education!

Even if the majority of the people would demand public education, any government which respects and honours the basic democratic freedoms of its citizens, should say, "Sorry people, but public education you cannot have. It would violate the freedom of religion, because we cannot choose for the people the philosophy (religion, if you will) of education. That is solely the responsibility of parents.

"If you need help, financial or otherwise, your government is ready to help out, but operating a school, selecting a curriculum, is none of our business."

Where is our radical discipleship?

Syrt Wolters is a semi-retired barber living in Victoria, B.C.

**See page 19 for
Calendar of Events**

SEEK WISDOM AT ICS THIS FALL

Psychology 1340

The empowerment of self in community: Issues in psychotherapy

Our aim will be to create a forum in which we explore theories, share experiences and develop strategies to enhance our ability to engage in the ministry of encouragement and healing. Instructors: Mary VanderVennen, Professional Therapist, Christian Counselling Services; Diane Marshall, Professional Therapist, Institute of Family Living; and James Olthuis, Senior Member in Philosophical Theology. Tuesdays, 7 to 10 p.m.

Theology 1920

Spirituality and the renewal of the church

The relationship of charismatic renewal to church renewal, the relation of charismatic gifts to "professional" leadership in the church, the role of women and men in ordained ministry.

George Vandervelde, Senior Member in Systematic Theology. Wednesdays, 7 to 10 p.m.



Classified

Classified rates	Births	Marriages	Anniversaries	Anniversaries
<p>Births \$25.00 Marriages & Engagements \$30.00 Anniversaries \$35.00 2-column anniversaries \$60.00 Obituaries \$35.00 Notes of thanks \$25.00 Birthdays \$25.00 All other one-column classified advertisements: \$10.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number, \$25.00 extra. Photos: \$15.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>OBITUARIES Obituaries should be composed as they are to appear in <i>Calvinist Contact</i>. A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion. The \$35.00 rate for obituaries covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$10.00 per column inch.</p> <p>NEWLYWEDS Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address.</p> <p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2W 1A1. Phone: (416) 682-8311 FAX: (416) 682-8313</p>	<p>KOODY: "Great is the Lord, and most worthy of praise." (Ps. 48:1) With joy and thankfulness in our hearts to God, Harry and Sharon announce the safe arrival of their first child, a boy</p> <p>BRADLEY JOSEPH born Aug. 7, 1989, weighing 7 lbs. Bradley is the eighth grandchild for Joe and Nancy Vander Kool, and the 10th grandchild for Leendert and Maria Kooy. He is the 37th great-grandchild for Andrew De Beer, the 11th great-grandchild for Francina Kooy and the 10th great-grandchild for Johanna Bron. Home address: R.R.#2, Newmarket, ON L3Y 4V9.</p> <p>ROZEMA: John and Coni Rozema (nee Heerema), thank God for the gift of a second child, a beautiful son</p> <p>MARK ALLAN on June 9, 1989. A little brother for Jeanne Cornelia. Happy grandparents are Mrs. Wilma Rozema (nee DeVries) of Edmonton, Alta., (11th grandchild) and Mr. and Mrs. Len and Gerda Heerema of North Vancouver, B.C. (second grandchild). Home address: 14019-103 Ave., Edmonton, AB T5N 0S7.</p> <p>VELDHUIS: With thankfulness to the Lord, we, Brian and Jenny, announce the birth of our second child, a boy</p> <p>TYLER BRIAN born on July 28, 1989, at 8:19 a.m., weighing 9 lbs. 4 oz., a brother for Justine. Tyler is the seventh grandchild for Mr. and Mrs. John Veldhuis of Jarvis and the 40th grandchild for Mr. and Mrs. Lloyd Miedema of Waterford. Tyler is also the 81st great-grandchild for Mrs. Antje Miedema of Shalom Manor, Grimsby. Home address: R.R.#5, Waterford, ON N0E 1Y0.</p>	<p>VANDERKRUUK-BREMER: With joy and thanksgiving to God, Cor and Alida Vander Kruuk of Waterdown, Ont., are happy to announce the forthcoming marriage of their daughter</p> <p>KIM to ED</p> <p>son of John Bremer and the late Tena Bremer of Burlington, Ont. This celebration of Christian love will take place, D.V., on Saturday, Aug. 26, 1989, at 3:30 p.m. at Bethel Chr. Ref. Church, Waterdown, Ont. Rev. J. Postuma officiating. Future address: Box 1218, Waterdown, ON L0R 2H0.</p> <p>VANDER MEULEN-MULDON: Mr. and Mrs. Jacob van der Meulen of Stirling, Ont., are pleased to announce the forthcoming marriage of their daughter</p> <p>ELISABETH GRACE to DONALD URBAN MULDOON</p> <p>on Sept. 9, 1989, at 2:30 p.m., in Maranatha Chr. Ref. Church, 72 Orchard Dr., Belleville, Ont. Pastor John Visser officiating. Future address: 37 Orchard Dr., Belleville, ON K8P 2K5.</p> <p>VANDIJKEN-STREUTKER: Pieter and Nell van Dijken of Thunder Bay, Ont., are happy to announce the forthcoming marriage of their daughter</p> <p>DEBBIE LYNN to HENRY</p> <p>son of Allan and Rieka Streutker also of Thunder Bay, Ont. The Lord willing, the ceremony will take place on Friday, Sept. 15, 1989, at 1 p.m. in First Chr. Ref. Church, Thunder Bay, Ont. Rev. Wim D. Dirksen officiating. Future address: R.R.#6, Thunder Bay, ON P7C 5N5.</p>	 <p>Congratulations to Gerrit and Johanna Ruijf (nee Nieuwenhuis) on their 60th wedding anniversary.</p>	<p>Borne, Ov. Brockville, Ont. 1929 September 5 1989 With thankfulness to God, we like to celebrate the 60th anniversary of our parents</p> <p>GERRIT and JOHANNA RUIJF (nee Nieuwenhuis)</p> <p>"He who dwells in the shelter of the Most High will rest in the shadow of the Almighty" (Ps. 91:1). May the Lord continue to take care of our parents, are the wishes from: - Wilma & Ralph — Ottawa, Ont. Gerry & Helen — Stoney Creek, Ont. Dickie & Gordon — Calgary, Alta. Elly & Felix — Belleville, Ont. Joyce & Bob — Georgetown, Ont. 15 grandchildren and 19 great-grandchildren. An open house will be held on Sept. 9, 1989, at Bethel Chr. Ref. Church, Brockville, Ont. from 3-5 p.m. Home address: 75 Garden St., Brockville, ON K6V 2C4.</p> <p>Obituaries On July 11, 1989, the Lord took back unto himself his child SHARON MICHELLE ZWART age three years and four months. We are sad because Sharon has left an empty place among us, but we can also be glad in the sure knowledge that Sharon is now with Jesus in his glory. Parents: Bert & Agnes Zwart Brother: Joseph Grandparents: Joe & Martha Bouma Correspondence address: R.R.#6, Bowmanville, ON L1C 3K7.</p> <p>The Lord took to himself our dear mother, grandmother and great-grandmother TINE ZWART She died peacefully at the age of 85 on July 28, 1989. Beloved wife of the late Arie Van Dalen. Mother of: Leen and his wife Cora — Amsterdam Henny (Mrs. Free van der Bom) — The Hague Betty (Mrs. Ralph Van Deemter) — Mississauga Anton and his wife Rebecca — New York Peter — Toronto. Grandmother of: David, Oscar, Tinca, Kees, Arie Jan, Sietse, Alice, Rob & Heidi, Rita & Dale, Hank & Grace, Marinda, Jason. Great-grandmother of: Joshua, Joseph, Lani, Tiffany, Paul, Christopher, and the late Everdawn. Sister of Mrs. Leentje Vander Ploeg of Wassenaar. Lovingly remembered by her brother and sisters-in-law and her many nephews and nieces. A service of praise and thanksgiving was held in Soestdijk, the Netherlands on Aug. 2, 1989. If desired, messages of sympathy for the family may be sent to: Mrs. Betty Van Deemter, 3055 Bonaventure Dr., Mississauga, ON L4T 2J3.</p>
Thanks	Anniversaries	Anniversaries		
<p>POSTUMA: The family of Bindert and Tjitske Postuma would like to thank all those who helped to make their 50th wedding anniversary such a wonderful celebration. Thank you for the cards, calls, flowers and visits. We also thank you for your prayers and support. Above all, we are grateful to the Lord for his steadfast love and his great faithfulness to us.</p>	<p>1964 September 4 1989 We praise and thank the Lord for you and on this day we share your joy.</p> <p>BRUCE and VICKY DYKSTRA (nee Kootstra)</p> <p>Happy 25th anniversary! We wish you many more years of happiness together.</p> <p>Sandra</p> <p>Brenda & Ben</p> <p>Mark</p> <p>Ron</p> <p>Jason</p> <p>Home address: 26 Daffodil Cres., Ancaster, ON L9K 1C8.</p>	<p>1949 August 25 1989 With thanksgiving to the Lord, we wish to announce the 40th wedding anniversary of our parents</p> <p>HENK and JOANNE HOLLANDER (nee Van Kammen)</p> <p>We rejoice with you, Mom and Dad, Oma and Opa, on this happy occasion. It is our prayer that the Lord will give you many more years together.</p> <p>Grace & Al Sontrop — Ottawa, Ont. Marian & Rob Massaar — Brampton, Ont. Nicole, Danielle, Lauren</p> <p>Wilma & Ed de Boer — Brampton, Ont.</p> <p>Derek, Renee, Stephanie, Mark, Jordan</p> <p>Ralph & Linda Hollander — Richmond Hill, Ont.</p> <p>Adam</p> <p>Home address: 3 Goodwood Road, Brampton, ON L6S 1C4.</p>	<p>1964 September 4 1989 We are happy to announce the 25th wedding anniversary of our parents</p> <p>MARTEN and OTIE VANDERKLOET (nee Smid)</p> <p>May God continue to bless and guide you in the years to come.</p> <p>With love from your children: James Fred Joyce Dale</p> <p>Home address: R.R.#4, Athens, ON K0E 1B0.</p>	<p>1989 Na een korte ziekte thuisgehaald door zijn hemelse Vader, Mr. A. KOENE</p> <p>Hij was secretaris van onze club, en als zodanig zullen wij hem missen, maar ook als vriend van ons allen. Hij was 76 jaar. Dat de Heere ook zijn vrouw en familie mag troosten.</p> <p>The Golden Age Club, Chatham, Ont.</p>
Births				
<p>DE BOER: Ed and Wilma (nee Hollander) thank the Lord for his gift of a fifth covenant child</p> <p>JORDAN PHILLIP born Wednesday, May 3, 1989, weighing 7 lbs. 15 oz. Jordan is a welcome brother for Derek, Renee, Stephanie and Mark. He is the ninth grandchild for Henk and Joanne Hollander of Brampton, Ont., and the 17th grandchild for Hedde and Diane de Boer of Orangeville, Ont. Home address: 28 Neville Cres., Brampton, ON L6S 5K9.</p>				
<p>DYKSTRA: With great joy and thankfulness to our Lord who has entrusted us with this gift, we, Rick and Yvonne announce the birth of our first child, a healthy son</p> <p>JOELERIC born Aug. 14, 1989, weighing 7 lbs. 6 1/2 oz. Proud grandparents for the first time are John and Alice Schut of Woodstock, and for the fifth time Nick and Fran Dykstra of Belleville. Home address: 25 Hewko St., St. Catharines, ON L2N 2E2.</p>				

Classified

Obituaries	Obituaries	Obituaries	Personal	Accommodations
<p>"Blessed are those who die in the Lord."</p> <p>On Aug. 9, 1989, the Lord took Home our beloved father, grandfather and great-grandfather</p> <p>JOHANNES DEELSTRA at the age of 91. Predeceased by his wife Sytske Zylstra in 1983. Lovingly remembered by his children: Oscar & Obbie Deelstra Dorothy & Anton Van Wyk eight grandchildren and 15 great-grandchildren. Correspondence address: P.O. Box 171, Wyoming, ON N0N 1T0.</p>	<p>The Lord took to himself our brother</p> <p>HENK LOPERS peacefully on June 16, 1989. Dear husband of Ann Blanek Aal, Kraal Lopers — Groningen the Neth. Doreen Lopers — Drayton, Ont. Luuk & Cor Lopers — Niagara Falls, Ont. Martin & Ger Lopers — Apeldoorn, the Neth. Riet & Dick Bouwknegt — DeBilt, the Neth. Albert & Hilly Lopers — Koekange, the Neth. Klaas & Hennie Lopers — Smilde, the Neth. Mien & Harm De Boer — Hogeveen, the Neth. Psalm 27:1 and 14: "The Lord is my light and salvation — whom shall I fear? The Lord is the stronghold of my life — of whom shall I be afraid? Wait for the Lord; be strong and take heart and wait for the Lord." "I am the resurrection and the life, he who believes in me shall never die." Interment took place June 19, 1989, at 2 p.m. at the Chr. Ref. Church, Drayton, Ont.</p>	<p>"I will sing of God's great love forever." (Ps. 89:1)</p> <p>On Monday, July 31, 1989, at the age of 67, the Lord took unto himself our brother-in-law</p> <p>CORNELIUS VANDERVELDE Beloved husband of Jenny (Jantje Bouma) Our thoughts go out to his wife, children and grandchildren. It is our prayer that the Lord will surround them with his sustaining grace.</p> <p>Marten & Agnes Talsma — Stratford Joe & Martha Bouma — Bowmanville Frank & Ink Bouma — Belleville Ted & Gerrie VanderGoot — Sarnia William & Marle Hoekstra — Brampton Okke & Nita Bouma — Oshawa Marten & Alberta Geertsma — Belleville Ray & Clare Bouma — Chatham Correspondence address: R.R.#5, Belleville, ON K8N 4Z5.</p>	<p>Het Consulaat-Generaal zou gaarne in contact willen komen met de navolgende personen:</p> <p>BAKKER, Frans Willem, geboren op 1 februari 1936 te Rotterdam. Laatste adres in Nederland: Schietbaanlaan 105b, Rotterdam. Naar Canada vertrokken op 11 mei 1951 met als bestemming Montreal. Later verhuisd naar Toronto, laatsbekende adres aldaar: 190 Woolner Ave., apt. 715, Toronto.</p> <p>VAN BRUGGEN-WESANKO-MCMULLEN, Cornelia Lena, geboren op 17 februari 1930 te Rotterdam, laatsbekende adres aldaar: Jungeriusstraat 260-b, Rotterdam. Naar Canada vertrokken in 1954. Zij is gehuwd geweest met de heer Wesanko en vervolgens met de heer W.A. McMullen. Betrokkene is op 2 april 1989 te Rotterdam overleden. Mogelijke afstammelingen van Mevrouw van Bruggen.</p> <p>HEGEMAN, Engelbertus Gerardus, geboren op 30 januari 1926 te Breda, naar Canada vertrokken op 14 juni 1955.</p> <p>DE KOK, Johannes Frederikus, geboren op 8 augustus 1913 te Leiden, gehuwd met BOUMEESTER, Wilhelmine Valentine, geboren te Naarden op 10 april 1909. Laatstbekende woonplaats in Canada, Edmonton, Alta. Eveneens ook hun dochters: Hermance de Kok, gehuwd met J. McCallum en Mary Ann de Kok, gehuwd geweest met B. Bauer.</p> <p>VAN LEEUWEN, Isaac Jacob Bartholomeus, geboren op 1 september 1932, naar Canada, vertrokken op 7 augustus 1952 met bestemming Toronto.</p> <p>DE LOOS, Alida, gehuwd met ELDERMAN, geboren op 9 juni 1931 te Amsterdam, naar Canada vertrokken op 21 juli 1952 met mogelijke bestemming Terrebonne.</p> <p>MAAS, Augustinus Ludovicus, geboren op 29 januari 1898 te Ossenisse, naar Canada vertrokken op 8 juni 1920. Mogelijk is de heer Maas inmiddels overleden. Eventuele afstammelingen van de heer Maas, volgens gegevens een dochter.</p> <p>STAM-FALTIN, Gisela Martha, geboren op 7 september 1938 in Duitsland. Naar Canada vertrokken op 30 december 1981.</p> <p>VOGELAAR, Ary Gustaaf, geboren op 20 mei 1922 te Amby (Maastricht), naar Canada vertrokken omstreeks 1950.</p> <p>Laatstbekende adres in 1959 was: 57 Wolfe St., Kingston, Ont.</p> <p>Consulaat Generaal der Nederlanden 1 Dundas St. W., Suite 2106, Box 2 Toronto, ON M5G 1Z3 Tel. (416) 598-2520</p>	<p>Young woman wanted to share accommodation in house on Limeridge and West 5th St., Hamilton. Contact Sandra evenings at (416) 388-3140.</p> <p>Scarborough — Room available in modern home. Share facilities with two Christian ladies. Non-smoking female please. \$425 per month, includes utilities and central air. Call Clarence Baarda, sales rep. (416) 291-9988. Re/Max East Realty Ltd.</p>
<p>ADRIAN C. KOENE at the age of 76. Lovingly remembered by his wife Marie Koene (nee Niezen) of Chatham, Ont. Children: Adrian & Anne Koene — Agincourt, Ont. Pauline & Calvin Verbrugge — Racine, Wis. Coby Koene — St. Catharines, Ont. Hank & Donna Koene — Scarborough, Ont. Grandchildren: Adrian C. Koene Arlene & Kevin Murrell Helen & Sue Verbrugge Bryan Koene Predeceased by his parents, three brothers and three sisters. Funeral services were held in Grace Chr. Ref. Church, Chatham, Ont., on Wednesday, Aug. 9, 1989. Rev. H. Bruinsma officiating. Correspondence address: Marie Koene, 40 Highland Dr., Chatham, ON N7M 4C3.</p>	<p>Suddenly on Friday, Aug. 4, 1989, our Lord in his infinite wisdom called home our beloved dear sister at the age of 48.</p> <p>AAFKE VISSCHER (nee Huberts) Beloved wife of Jan Visscher. Dear mother of: Elaine & Rob Roorda — Brampton Caroline & Ron Brouwer — Cambridge Michael — at home Ian — at home Loving grandmother of: Carol-Lee Brouwer Though she will be sadly missed, we are comforted by the knowledge that she is with her heavenly Father and forever singing his praises. When my last hour cometh Fraught with strife and pain When my dust returned to the dust again On thy truth relying thru that mortal strife Jesus take me dying to eternal life. Beloved sister of: Ben & Tinie Huberts — Moorefield John & Linda Huberts — Moorefield Albert & Grace Huberts — Moorefield Bonnie & Henry Top — Brampton and 24 nephews and nieces.</p>	<p>"The Lord is my light and my salvation — whom shall I fear? The Lord is the stronghold of my life — of whom shall I be afraid?" (Ps. 27:1)</p> <p>AAFKE VISSCHER (nee Huberts) On Aug. 4, 1989, Aafke, at the age of 48, was suddenly called home by her heavenly Father with whom she now dwells, free from all pain and suffering. Beloved wife of Jan Visscher Mother of: Elaine & Robert Roorda — Brampton, Ont. Caroline & Ronald Brouwer — Cambridge, Ont. Michael — at home Ian — at home Grandmother of: Carol-Lee Brouwer Funeral service was held on Aug. 8, 1989, at First Chr. Ref. Church in Kitchener, Ont. Rev. J. Kuntz, Rev. J. Zantingh and Rev. H. Katerberg officiated. Correspondence address: Mr. J. Visscher, 226 Old Country Place, Kitchener, ON N2E 3A4.</p>	<p>For rent</p> <p>Home in Florida has two bedrooms and two bathrooms. The home is in an adult park two miles from Cypress Gardens in Winterhaven, Florida. Book now! Available Sept. 1 until March 1. \$250 U.S. per week or \$850 U.S. per month. Phone (519) 285-2904.</p> <p>Farmhouse for rent between Caledonia and Hagersville, Ont., \$525 per month plus utilities. Available Sept. 1, 1989. Please call (416) 772-3272.</p>	<p>Help Wanted</p> <p>Cut mum and alstromeria grower looking for responsible and reliable help. Several positions available including potential grower. Salary negotiable. Please reply in person to Westdale Greenhouses, 1869 7th St. Louth, St. Catharines, Ont.</p> <p>Single-parent family in the Golden Horseshoe area of Ontario requires a mature Christian woman to provide care and light housekeeping for school-age children. Requirement is for a minimum five days per week. Full-time is optional as is full-time room and board. Wages are negotiable and references will be required. Please respond in writing to File #2526, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.</p> <p>Farm help wanted. 150-sow (farrow to finish) hog operation. Commencing immediately. Contact Frank Pool, Box 1223, Coaldale, AB P0K 0L0. Phone (403) 345-5226.</p> <p>CARING FOR KIDS Mutual Support Systems, a residential program for children, is looking for families in the Niagara Peninsula that would provide foster care for a child in their own home. Please reply to:</p> <p>Mutual Support Systems R.R.#1, Perry Rd., Wellandport, ON L0R 2J0 (416) 899-2311</p> <p>Help wanted for greenhouse work in the Niagara Peninsula. Call (416) 892-3657 or 892-3285.</p> <p>Fruit grower in the Hamilton area has an opening for marketing and general farm work. Drivers licence preferable. Room and board provided if necessary. Phone (519) 647-2534.</p> <p>Medium-size greenhouse operation is looking for a grower with some experience who is willing and able to assume some responsibility. Write to File #2524, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.</p>
<p>On June 24, 1989, RYAN PETER KRALT our grandson and nephew, died during major heart surgery. During the three months that Ryan struggled with life, John Buys, his uncle, wrote this poem which we would like to share with you.</p> <p>The Firekeeper</p> <p>The Firekeeper stands mighty Over uncountable fires Some have burned long, Some just new And some, long dead</p> <p>He sees all the fires But seems, As he towers over them, to be watching one tiny flame.</p> <p>It is one of the newest barely fire at all He started it just recently Silent flame so small</p> <p>At first, It wouldn't burn Then, It flared up Now It slowly grows dimmer</p> <p>A fading, flickering flame</p> <p>The power to restore The flame To full life once more</p> <p>Lies in the lungs of the Firekeeper</p> <p>John Buys It is our comfort to know that Ryan is now with God, the Firekeeper. The Buys family, Beamsville, Ont. LOS 1C0.</p>	<p>KLAAS VAN SOELEN ended on Sunday, Aug. 13, 1989, when the Lord called him home. His earthly stay lasted almost 85 years. Beloved husband of the late Anna Woutrina Versteeg (1980). As our father he not only gave us life, but encouraged us in word and deed to seek and commit ourselves to the Lord. His children: Bets & Klaas — Amersfoort Bert & Aleda — Wellandport Cor & Ina — Fenwick Sienus & Ge — Wellandport Siny & Cor — Matsqui Annie & Peter — Haarlem Frans — Tricht Rina & Kees — Belgium Lovingly remembered by many grand- and great-grandchildren. The funeral took place in the Netherlands on Aug. 18, 1989. Correspondence address: 761 Welland Ave., Fenwick, ON LOS 1C0.</p>	<p>Jewelry repair and custom work. Purple-Eyed Unicorn Ltd. Your design or mine. Mrs. G. Gowans, 52 Parkview Rd., St. Catharines, ON L2M 5S2. Phone (416) 935-0355.</p> <p>SURREY, B.C.: Fraser Valley Christian High School requires a part-time staff member for the 1989/90 school year, to teach Bible from a Reformed perspective. Interested applicants should send resumes to: Al Boerema c/o Fraser Valley Christian High School, 15353 - 92nd Ave., Surrey, BC V3R 1C3.</p>	<p>ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 Sid Vandermeulen Contact us first when you think of moving to Edmonton and district. Het vertrouwde adres.</p>	

Classified/Events

Help Wanted	Help Wanted	Help Wanted	Help Wanted	Help Wanted
<p>Interested in youth work? Are you enthusiastic and really care for kids? Then consider an opportunity for service in a Christ-centred residential program for children with emotional and behavioural problems. Live-in child care worker positions commence in September. Apply to:</p> <p>Mutual Support Systems R.R. #1, Perry Rd. Wellandport, ON L0R 2J0 (416) 899-2311</p>	<p>Christian Stewardship Services, a charitable organization giving educational leadership in personal stewardship as well as in charitable giving, seeks a full- or $\frac{1}{2}$-time</p> <p>STEWARDSHIP OFFICER to conduct seminars and advise clients. Inquiries held in strict confidence. Position description and requirements available upon request.</p>	<p>Apply in writing to: CSS #210-455 Spadina Ave., Toronto, ON M5S 2G8 (416) 598-2181</p>	<p>Landscape Designer Full-time position available immediately for qualified individual who is willing to learn computer designing. Apply to:</p> <p>Connon Nurseries C.B. Vanderkruk Holdings Ltd. 383 Dundas St. E., Box 1218 Waterdown, ON L0R 2H0 (416) 689-8756</p>	
<p>We are looking for a nanny to care for our two children (3 and 1), four days a week, in Oakville, Ont., starting in September. Some light housekeeping. Call (416) 825-3578.</p>	<p>Vacations</p> <p>WASAGA BEACH Still looking for a great holiday? Come to Alton Lodges and enjoy our nine miles of sandy beach. Safe swimming for everyone. One- and two-bedroom housekeeping cottages. Give us a call at (705) 429-2420. Your hosts: Len and Rita Bette, Alton Lodges, R.R.#1, Site 130, Box 8, Wasaga Beach, ON L0L 2P0.</p>	<p>Licensed Electricians wanted, with experience in commercial and industrial installations. \$23-per-hour package. Foreman rate negotiable. These are long-term positions for qualified applicants. Call: Brock Electric (416) 935-9413 or write P.O. Box 2428, Stn. B., St. Catharines, ON L2M 7M8.</p>	<p>"VOORTMAN COOKIES" Resumes are now being accepted for machine operators. Full-time positions, shift work, no experience necessary. Anyone 16-64 years of age will be considered. Please send resumes to the attention of:</p> <p>Personnel Administrator W & H Voortman Ltd. P.O. Box 206, Burlington, ON L7R 3Y2</p>	
<p>LANG'S RESORT Cottages and campgrounds RICE LAKE Like fishing the big ones? Fully equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place. Before you book your '89 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure: Lang's Resort R.R. #3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p>	<p>Store Manager Full-time position for busy store. Applicant must have good common sense, people knowledge. Experience is a definite asset. Apply to:</p> <p>Connon Nurseries C.B. Vanderkruk Holdings Ltd. 383 Dundas St. E., Box 1218, Waterdown, ON L0R 2H0 (416) 689-8756</p>	<p>Year-round full-time employment available in Greenhouse cut flower operation Experience not necessary. Please phone or write: Noordam Greenhouses Ltd. 1140 Edgewood Rd., R.R.#1, Millgrove, ON L0R 1V0 Phone (416) 689-6761</p>	<p>Events</p> <p>University of Guelph students and parents, we welcome you to Guelph and our congregational life. Please join us to worship our God on Sept. 10, 1989: 4 p.m. at New Life Christian Reformed Church, 75 Norfolk St. or 5 p.m. at First Christian Reformed Church 287 Water St. Jointly sponsored fellowship supper will be held at 6:30 p.m. at First CRC. Please join us to meet fellow students, Campus Ministry people and Guelph CRC members.</p>	<p>Events</p> <p>To all descendants of Sake Jans VanderKloet On Nov. 4, 1989, on Saturday afternoon, 2-8 p.m., the first family reunion of the VanderKloets will be held. The place will be "de Pleats" in Bergum, Friesland, the Netherlands. For any information, contact: Marten VanderKloet Brockmui 27, 9101 EV Dokkum, Friesland, the Netherlands. Tel. 05190-3605</p>
<p>LAKWOOD CHRISTIAN CAMPGROUNDS R.R. #5, Forest, ON N0N 1J0 Phone (519) 899-4415 or (519) 845-3405 Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.</p>	<p>LONDON AREA</p> <p>DEVELOPMENT & PROMOTION OFFICER</p> <p>The Five Christian School Societies in the greater London area are seeking a dynamic and highly motivated individual for this newly created position.</p> <p>The person will be responsible for furthering the growth of Christian Education through initiatives in the areas of promotions, fundraising, membership growth, volunteer programming and community relations.</p> <p>The ideal candidate will be a strong supporter of Christian education and have good organizational, interpersonal and communication skills; capacity for strategic and creative thinking; and leadership qualities.</p> <p>The position offers a competitive remuneration package.</p> <p>If you believe that you have the appropriate background and skills, please give us a call at (519) 433-5270 or reply in confidence to Mrs. S. Daugherty, c/o L.D.C.S.S., 24 Braeside Ave., London, ON N5W 1V3</p>	<p>CAMP SHALOM</p> <p>20 years</p> <p>12th Annual Fall Fair</p> <p>Theme: "The '50s"</p> <p>Saturday, September 16, 1989, 9:30 a.m. - 4 p.m. Everyone welcome!</p> <p>Bake sale, crafts, auction sale, flea market, pony rides, games, etc. GOOD FOOD!!</p>		
<p>ATTENTION!</p> <p>When you fax your display or classified ads to us (particularly obituaries), please type them and check spelling BEFORE you transmit the text. Thank you.</p> <p>ATTENTION!</p> <p>ATTENTION!</p> <p>ATTENTION!</p> <p>ATTENTION!</p> <p>ATTENTION!</p>				

Events

Calvinist Contact

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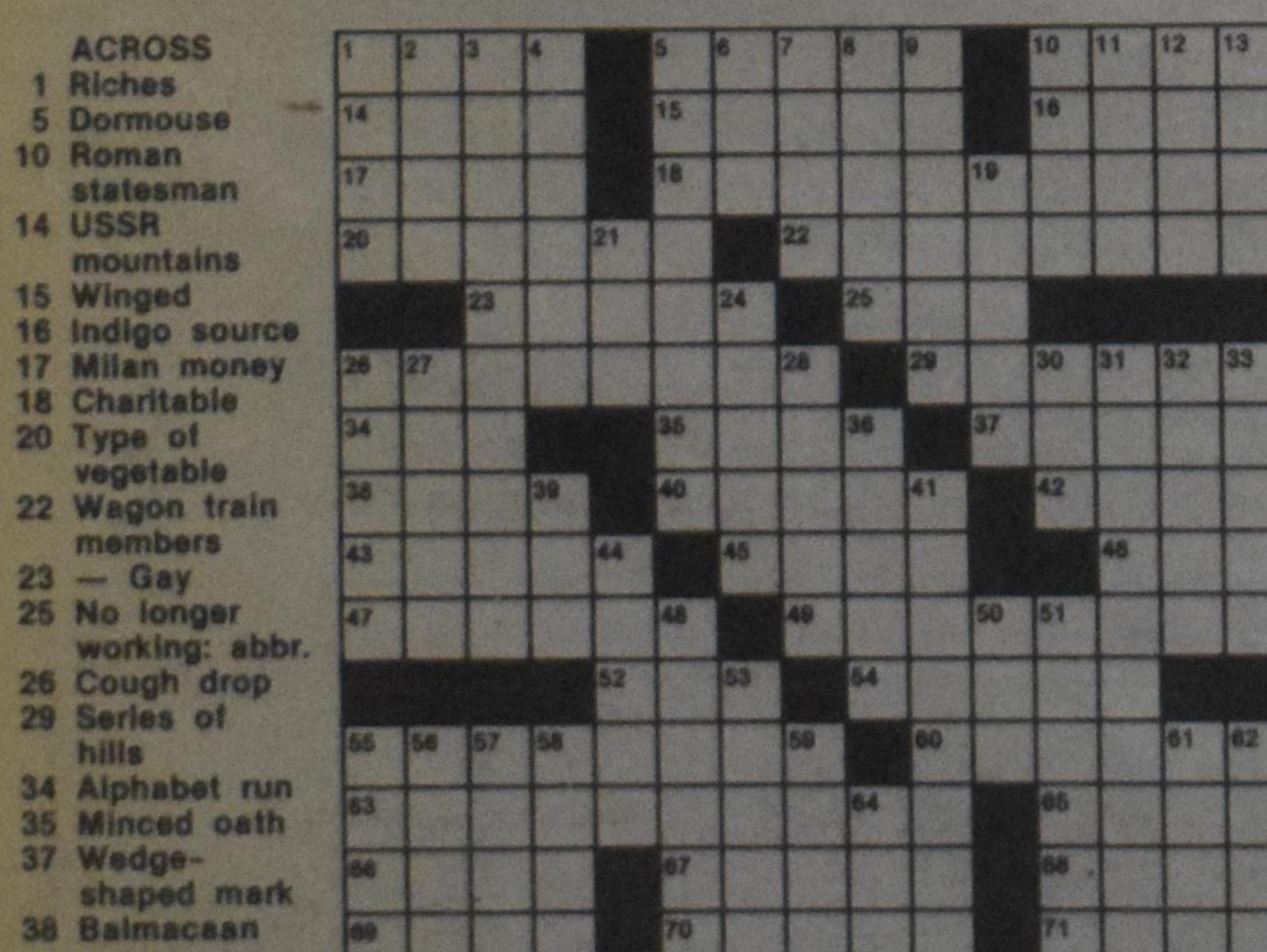
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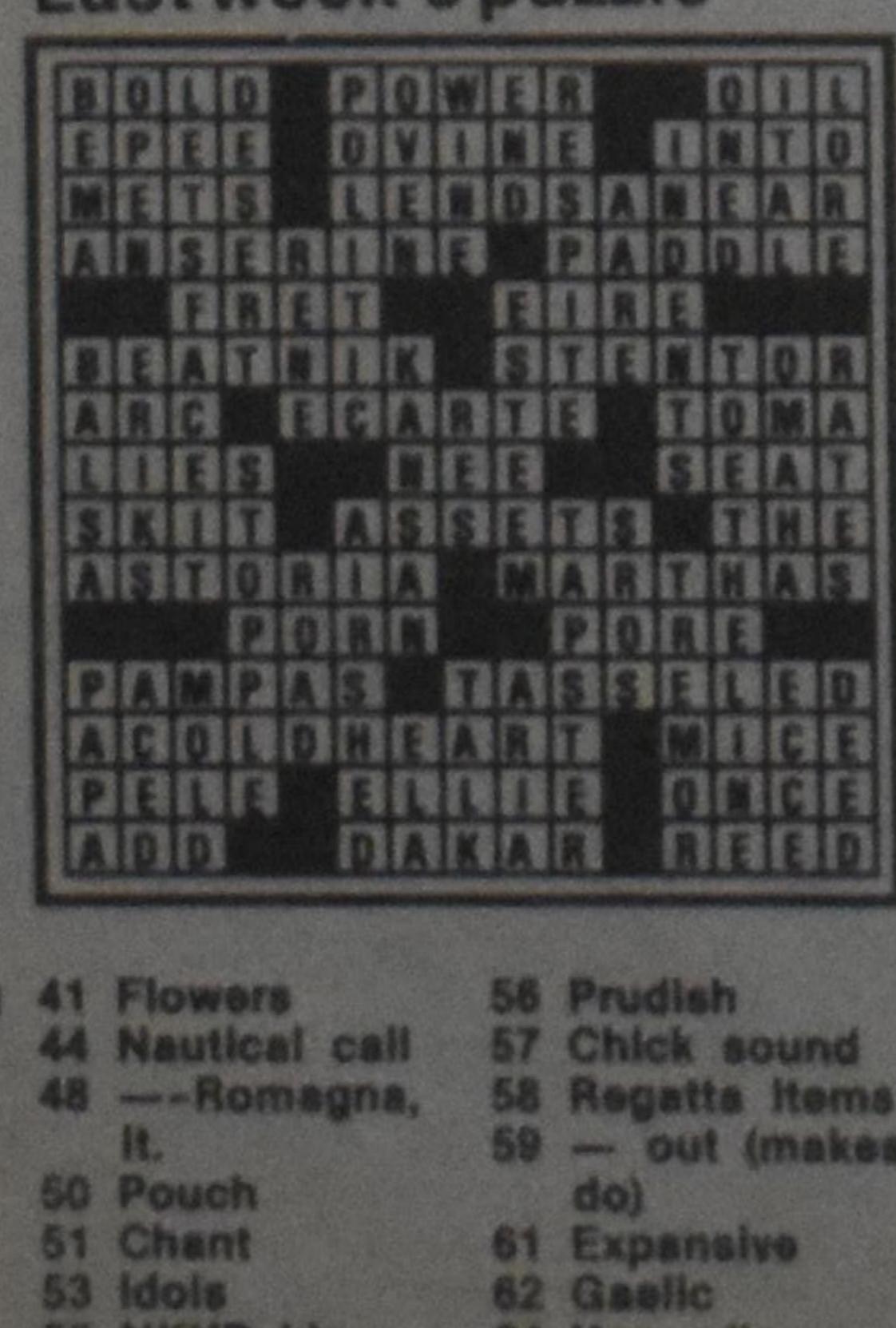
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Address _____
City/Town _____ Code _____

Weekly puzzle

by Bernice Gordon



Last week's puzzle



Calendar of Events

- | | | | |
|-------------|--|-----------------|---|
| Sept. 3 | Dutch service at 3 p.m. led by Rev. J. Kuntz at the CRC, Ancaster, Ont. | Sept. 29-Oct. 1 | Christian School, Bowmanville, Ont. For further info, call (416) 983-9296. |
| Sept. 9 | Annual membership meeting and convocation at Redeemer College, Ancaster, Ont. Speaker: Rev. Henry De Bolster. Registration starts at 12:30 p.m. Convocation at 2:30 p.m. CCM's Mark Zylstra will speak at 8 p.m. at CRC, Clinton, Ont. Sponsored by Classis Huron chapter of CCM. For info, call (519) 523-4325. | | Back-to-God Hour rallies in B.C. featuring Rev. Juan Boonstra. Sept. 29: 8 p.m. at Mountain View Assembly, Smithers; Sept. 30: 7:30 p.m. at Second CRC, Abbotsford; Oct. 1: 11:30 a.m. at First CRC, Victoria; Oct. 1: 6:30 p.m. at Maple Ridge CRC, Maple Ridge. |
| Sept. 14 | | Sept. 30 | "Building a Better Workplace," A CLAC-sponsored conference from 9 a.m. - 3 p.m. at Redeemer College, Ancaster, Ont. Keynote speaker: Dr. John Redekop. Workshops led by Mark Larratt-Smith, Neil Roos and Ed Vanderkloet. To register call (416) 670-7383. |
| Sept. 14 | CFFO Prov. Board meeting from 10 a.m. - 4 p.m. in the CRC, Georgetown, Ont. For info, call (519) 837-1620 or 338-3214 (p.m. only). | Oct. 4-16 | Return engagement - "Trumpet and Organ" series. The Brouwer Brothers and organist Andre Knevel. For info, call Edward N. Zwart at (416) 643-3151. |
| Sept. 16 | 10th anniversary of Shalom Manor. Special service at 2 p.m. at Mountainview CRC, Grimsby, Ont. Open house at the home immediately following. | Oct. 11 | Fall rally of the Ottawa-region CRC Ladies' League commemorating 35th anniversary. Location: Athens, Ont. For info, contact Mrs. Isabel Wouda, Box 359, Cobden, ON K0J 1K0. |
| Sept. 16 | 32nd annual convention of the Ontario CRC School Association. Theme: "Let's get enthusiastic for the Lord." From 8:30 a.m. - 4:30 p.m. at Providence CRC, Beamsville, Ont. | Oct. 14 | Organ recital by John Wm. Vandertuin at Redeemer College, Ancaster, Ont. at 8 p.m. |
| Sept. 20-24 | 25th anniversary of Trinity Christian School, Burlington, Ont. Sept. 20: Opening kick-off day starting at 11:30 a.m. Massed student choir, tree-planting ceremony and luncheon with honoured guests, including the Hon. Lincoln M. Alexander, Lieutenant-Governor of Ontario. Sept. 22: Reception and banquet starting at 6 p.m. in the Royal Botanical Gardens Banquet Hall. Speaker: Mel Elzinga. Sept. 23: Open house at the school from 12-4 p.m. Sept. 24: Special church service at 3 p.m. in Park Ave. Church led by Pastor Jerry Hoytema. For info, call (416) 336-5619. | Oct. 19 | Fall rally of the Wyoming-region Canadian Fed. of CR Women, at First CRC, Sarnia, Ont. |
| Sept. 22 | "Healing Co-Dependency: The Journey from Shame to Respect," a LifeCycle Learning Workshop with Dr. Marilyn Mason. At the Sheraton Centre Hotel, 123 Queen St. West, Toronto, Ont. To register call (617) 964-5050. | Oct. 20-21 | 25th anniversary celebrations of London District Christian Secondary School, London, Ont. For info, contact Henk Vandezande at (519) 455-4360. |
| Sept. 22 | Dedication of new building, Centennial Chr. School, Terrace, B.C. Potluck dinner at 5:30 p.m. followed by ceremony at 7:30 p.m. For info, call (604) 635-2418. | Oct. 21 | 30th annual meeting of the All-Ontario Diaconal Conference. At John Knox Chr. School, Brampton, Ont. Theme: "Encourage One Another." Open to all! For info, call Ben Vandezande at (416) 646-4511. |
| Sept. 22-23 | All-Ontario CCM-CRC Conference in Maranatha CRC, Woodstock, Ont. Theme: "Contending for the faith according to the Word." For info, call (416) 562-5196. | Oct. 21 | 1989 All-Ontario Holy Spirit Conference at Kennedy Rd. Tabernacle, Brampton, Ont. For info, about registration contact Christian Communications Centre at (416) 890-3222. |
| Sept. 23 | Coffee Break & Story Hour Inspirational Rally 1989 at Redeemer College, Ancaster, Ont. To register contact: Olga Anjema, R.R.#2, Wyoming, ON N0N 1T0 or phone (519) 786-5557. Absolute deadline is Sept. 14! | Oct. 31 | Redeemer College's Annual Senior Citizens' Day. Admission \$7.50 p.p. including lunch. Registration at 9:30 a.m. For info, call (416) 648-2131. |
| Sept. 23 | Rev. Guy Corvers' 25th anniversary in the ministry. Social gathering at 8 p.m. at Knox | Nov. 3-4 | 25th anniversary of the Christian School, Agassiz, B.C. Former teachers, alumni and friends are invited. For info, contact Mrs. B. VanderVeen, Box 858, Agassiz, BC V0M 1A0 (604) 796-2848. |
| Sept. 23 | CFPO Provincial Board meeting from 10 a.m. - 4 p.m. in the CRC, Georgetown, Ont. For info, call (519) 837-1620 (a.m.) or (519) 338-3214 (p.m.). | Nov. 9 | CFPO Provincial Board meeting from 10 a.m. - 4 p.m. in the CRC, Georgetown, Ont. For info, call (519) 837-1620 (a.m.) or (519) 338-3214 (p.m.). |

Church news

Christian Reformed Church

Called

— to Community CRC of Matilda Township, Dixons, Ont., Cand. John Gerrits.

Address change

— Rev. Lammert Slofstra, 10 Oakmeadow Place, St. Catharines, ON L2N 5X7; (416) 934-7658.

New congregation

The Community Christian Reformed Church of Matilda Township (Ont.) was formed

May 4, 1989. Address: Box 77, Brinston, ON K0E 1C0.

Council clerk is Henry Zandbergen, (613) 652-2331.

Services are held at 9:30 a.m. and 7:30 p.m. at Dixons Public School, Dixons, Ont.

Maya All Natural Yogurt

"Maya Yogurt gemaakt op dezelfde wijze als we in Nederland gewend waren. Probeer het eens met vers fruit — aardbeien, frambozen, perziken etc... En ook de heerlijke karnemelkse gortepap zo gezond en zo verfrissend, probeer het eens met stroop of bruine suiker."

Vraag er naar by naam... "Maya"!

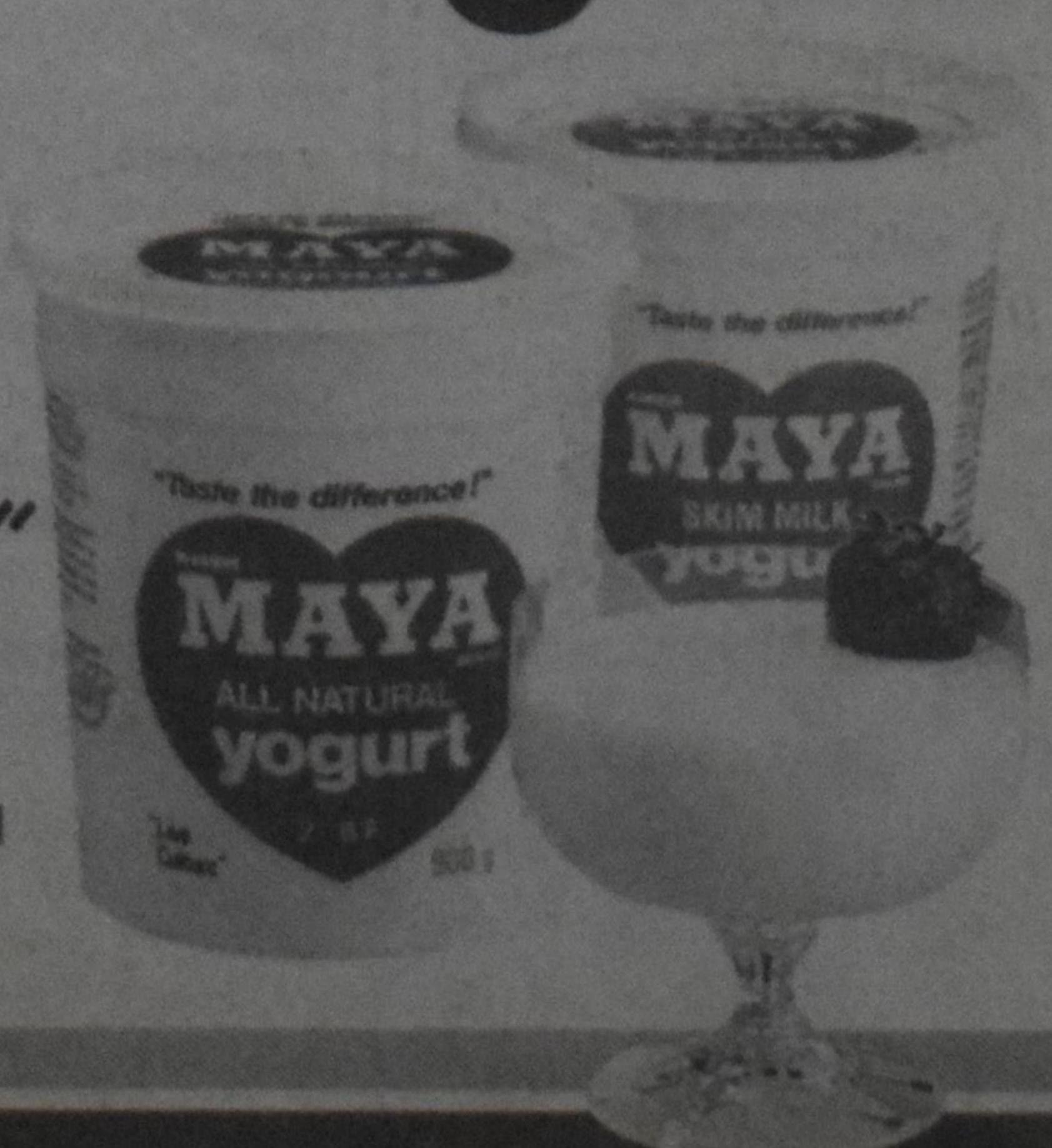
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Woodstock Milk Specialties Limited (1988 Ltd.)

55-57 Ingersoll Road, Woodstock, Ont. N4S 2R1

(519) 537-5343

Owned and Operated by: Brian Duivesteyn



Books

Robert VanderVennen, book review editor

The church

Church in your house

Paris Renewal at the Grassroots, by David Prior. Grand Rapids, Mich.: Zondervan, 1987. Hardcover, 192 pp., \$18.50. Reviewed by Willemien Verhoeven, Calgary.

This book is a plea for change. David Prior writes about an ideal, a vision of what the church can become. He was a minister in a large multiracial Anglican parish in South Africa and a vicar of St. Aldgate's in Oxford before becoming rector of St. Michael's, Chester Square, in London.

Prior believes that "the church in the home," which is fully and consciously church, is biblically-based and, no matter how small, can look for a full range of spiritual gifts and ministries to emerge. Remaining firmly within traditional borders of congregation and denomination, this "being church" is expressed in worship and prayer, word and sacrament, fellowship and evangelism, service and outreach to the community.

What Prior writes about should not be confused with the "house church movement," which has grown up as a protest against the formalism and deadness of much traditional church life.

Prior draws richly on the experience of the church in Third World countries, especially Latin America; but also Korea, Uganda, China, Hungary and the Soviet Union, where these churches are prevalent.

The "church in the home" grows especially well among people who are materially poor but spiritually rich. In fact, Prior claims that it is much harder for First World people to commit themselves fully to service and fellowship in a small community. We in the West, says Prior, are conditioned to be individually assertive, independent and self-resourceful. But mutual independence and receiving, including from those who are materially poor, lies close to the heart of the gospel.

New Testament church began in homes

Prior wrote this book after experiencing dissatisfaction over a long period of time with existing church structures, which, he has found, often deaden and divide. Small groups have not really produced local churches worth the name, he says, possibly because they try to meet human needs rather than respond to divine imperatives. The New Testament church, which began its life in people's homes,

is more authoritative and gives creative patterns of Christian growth.

For a description of how to live out this vision of the church, Prior draws on the experience of believers in Latin America. He uses a remarkable document called *The Church the People Want*, written by members of local grassroots communities in Brazil, to give guidelines for each community.

Although I found the organization of this book somewhat difficult, I enjoyed many of the concepts and think that North American churches would benefit from studying this book and applying it to themselves. As David Watson says in the foreword, "If we could act upon the lessons of this book, we would see the healthiest spiritual revolution in this country since the Wesleyan revival in the 18th-century. It would be a revolution involving every Christian, without becoming independent of the traditional churches, and a revolution creatively bringing to our modern society the powerful influence of the Kingdom of God."

The purpose of this book is to motivate Christians to begin and to persevere in this journey.



Friends of God

Wayne Brouwer

Not a pretty picture

"The Lord looks down from heaven on the sons of men to see if there are any who understand, any who seek God. All have turned aside, they have together become corrupt; there is no one who does good, not even one." (Ps. 14:2-3)

Kendrick Strong tells of a seminary classmate who was being examined for ordination as a pastor. All went well till this question came: "Do you believe in the doctrine of the total depravity of the human soul?"

"Yes," he said with a smile, "but I find it very difficult to live up to!"

Easy enough

For most people, total depravity doesn't seem that hard to live up to. Oscar Wilde put it this way: "I can resist everything except temptation!" In fact, he said, "The only way to get rid of temptation is to yield to it!" Even the saintly Corrie ten Boom admitted late in her life, "I am constantly doing things to others that cause me to have to go back and ask their forgiveness." (*Tramp for the Lord*)

It's probably true what one wit has said: "Most people who fly from temptation usually leave a forwarding address." That's the way it looks from God's perspective, according to David in Psalm 14. Can you imagine all of the rottenness in the world collecting itself into one ugly portrait and then assaulting the good senses of heaven? And, even worse, says David, all the while the fools shout, "There is no God!" (vs. 1).

Silly sadness

It must seem a little like the silly sadness that surrounded one of Frederick the Great's inspection tours of a Berlin prison in the late 1700s. All of the prisoners crowded the Prussian king, begging clemency with ringing declarations of innocence. Only one fellow remained silent and aloof. Frederick called to him, "You there! Why are you here?"

"Armed robbery, Your Majesty!" came the reply.

"And are you guilty?" asked Frederick.

"Yes, indeed, Your Majesty. I entirely deserve my punishment."

Frederick summoned the prison warden. "Release this guilty wretch at once!" he ordered. "I will not have him kept in this prison where he will corrupt all the fine innocent people who occupy it!"

In a sense, that's the picture of Psalm 14. Crowded by the blatant godlessness of a self-righteous world, the few who know their guilt are almost afraid to cover in the folds of God's just, though merciful, robes. And while the world carries on with a drunken orgy of war, crime, and immorality, the lonely who buck the evil system seem swallowed up in its aftershocks. For the moment, even God appears powerless to change things. Says the German poet, "If I were God, this world of sin and suffering would break my heart."

Comfort

But David, as always, sees the end of the matter. There may seem no major counter-attack launched from heaven's gates since Jesus last appeared on earth. Still, there are those who know that "the Lord is their refuge" (vs. 6). The essence of biblical religion is comfort — comfort that takes the sting out of pain and death, comfort that encourages in the darkness, comfort that reinvigorates for a new lifestyle (see II Cor. 1:3-7).

That comfort is forward-looking. History is not an endless cycle of downs and ups and more downs. Rather, it's a movement toward a climax. It's a promise and a hope of God's next earth-shaking appearance (vs. 7).

And when that day comes, the Name that is snubbed now in practical atheism by a self-serving world will be shouted in worship of the King of Kings and the Lord of Lords!

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Transplanted Lives

IN DUTCH-CANADIAN STORIES, POEMS

Transplanted Lives: Dutch-Canadian Stories and Poems, compiled by Hendrika Ruger. Windsor, Ont.: Netherlandic Press, 1988. Paperback, 71 pp., \$9.95. Reviewed by Robert VanderVennen.



compiled by Hendrika Ruger

Hendrika Ruger says in her introduction, "Transplanted Lives represents the work of Ine Schepers, Miep van der Zwaan-Verkley, Lini Grol, Marieke Jalink-Wijbrands and Leon Meersseman, all contributors to the Dutch-Canadian ethnic press. These authors have in common the experience of immigration and of settling in a foreign environment. Through the years of hard work and adjustment they have kept their pens at hand, ready to write

down their experiences and thoughts in order to share them with others.... Now, some 30 years after their immigration these writers write poetry, essays and short stories in their adopted language, English."

Well, mostly English. Only a Dutch tongue can rhyme "truth" with "moot," as Meersseman does in one of his poems.

What these writings lack in literary quality they make up in their gentle, warm, reflective spirit, even when the subject matter is not pleasant.

Ruger is grateful for the Dutch-Canadian newspapers which have published stories and poems of Dutch immigrants, but she neglects to include *Calvinist Contact*, which has published the writings of Lini Grol and others.

This book itself is a work of art, a joy to see and hold, like all the other Netherlandic Press books. The colourful cover painting of immigrant Gerald van Lambalgen aptly expresses the feeling of the writings.

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